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HISTORICAL PAPERS

ON

CABARRUS COUNTY

NORTH CAROLINA

by

Committee

of

North Carolina

Colonial Dames

1935-1936

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Coldwater Reformed Church

Wheeler in the foreword of his history says he hopes to appeal "to the Christian, to the student, to the statesman and to the youth, and it is hoped that the book may be looked into /uninteresting as records and statistics may be to them/ by the fairer portion of creation." I predict that his wishes have come true, for the fairer sex are today greatly interested in perpetuating the deeds of their ancestors.

Gutzon Borglum, the sculptor, has said, "Southern women are the real preservers of the legends, deeds and exploits of their fathers, their sons and their husbands."

Rev. W. H. Foote who examined our history with a laudable care /and who was a native and resident of another State/ was compelled to say that -"Men will not be fully able to understand North Carolina till they have opened the treasures of History and become familiar with the doings of her sons previous to the Revolution and during that powerful struggle." "Then will North Carolina be respected as she is known." To this I want to add, that when this history is written that that part of Mecklenburg County which is now Cabarrus will contribute a large and gratifying part of that record. The program has been designed to make us "Cabarrus" conscious and before the close of the season we hope our aims will have been accomplished far beyond our expectations.

The first positive date of the existence of a church called "Coldwater" is taken from the Shinn family book, in which is recorded the marriage of Silas Shinn and Eleanor Overcash, who were married in the old Coldwater Church in 1766, by the Reverend Samuel Suther. Just when the Rev. Samuel Suther came to America is not stated but we have the information that he was born in Switzerland May 18 1722 and died Sept. 28 1788. His father, mother and

twelve brothers and sisters all died after leaving their home in Switzerland and before they arrived in America.

Gov. Tryon in his Journal /Wheeler's N.C. Sketches, Series III, page 11. Reprint/ records that he heard the Rev. Mr. Luther, a Dutch minister preach on Sunday, July 21 1768. We should not credit the mistake in the name to Gov. Tryon but to the copyist, because the letter "L" and "S" are often mistaken for each other, and we know that the name is "Suther" and descendants of the Rev. Mr. Suther are residents of Cabarrus today. We believe that he was the first regular pastor of this church but there was probably a congregation there much earlier as we know some of the members of this congregation came to this section as early as 1753.

There is still in existence an old graveyard with a few legibly marked graves belonging to this church. Gov. Tryon must have been favorably impressed by the intelligence and sincerity of the Rev. Mr. Suther for he ordered him to accompany the troops, and preach to them, during the Regulator trouble. He obeyed this command but he was not in sympathy with the men who were fomenting this trouble, and he preached against them fighting their neighbors. When America declared her independence, he was a leader and devoted patriot, and many in his congregation were prominent and gallant soldiers who served in the army under Washington and in the State Militia.

Some of the names familiar in the history of the early church and still in existence, although their names have gone through some changes in spelling, are Pfeiffer, Misenheimer, Klein, Walter, Walcher, Mitchler, Pernhardt, Slough, Berberich, Peck, Penningar, Schmidt, Iyerly, Sell, Seener, Neishler, Gobel, Shinn, Krimminger, Fife and Foil, these two names belong to unrelated families.

Probably among the officers of the church were Martin Phifer, Nicholas Nishler, Jacob Misenheimer, Christian Pernhardt

Christian Abenshine, Philip or Christian Berberich, Adam or Frederick Peck, and Michael Klein for they were all men of intelligence and well-educated.

After the Rev. Mr. Suther left this church for another field there was a period in which they were unable to procure a pastor, because of the unsettled state of this country and the connection with the old country being broken, for it is about this time that we find them going into the churches of other denominations or of the same denomination in other sections, such as Grace, Bethel Reformed or Bear Creek, the Presbyterian Church, Coldwater Lutheran and probably others which were nearer their homes.

In the record of St. Johns Lutheran Church during the period we find that the pastor of this church was called upon to bury their dead, baptise their infants and to marry the members of Coldwater. We can find nothing to lead us to believe that there was ever any connection with St. Johns and Coldwater Reformed Church or any Lutheran church at the time Rev. Mr. Suther was pastor but we do know that in later years descendants of these first members came back and revived this Church calling it "Gilead" and established it just a short distance from the old church site.

Some interesting entries in the St. Johns records kept by Rev. A. H. Marcord when he was the pastor there, which concern Coldwater, read as follows: /Translated from German/

Item 3- Buried at Coldwater Mar. 12 1798, Catherine, born Nov. 14 1734 in the German part of Lorraine. Her father was George Shuffert. She married Michael Klein, who died in 1782. From this marriage there descended 14 children of whom 7 are still living, moreover 54 grandchildren and until now 8 great-grandchildren. In the year she married John Schmidt. From this marriage there are no children. The deceased expired Mar. 11 1798 from a prostration.

She attained an age of 63 yrs and 4 mos. less 3 dys.

Item 7- Buried at Coldwater Church Aug. 26 1798 Mary Elizabeth, born Aug. 26 1724 at Schweigern in Wurtemberg. Her father was Matthais Berringer. She was married in 1750 to Christian Bernhart bore ten children of whom five are still living. She saw 26 grandchildren, of whom 5 are now dead. She died Aug. 24 1798 of hectic fever and attained an age of 74 yrs. less two days.

Item 16- Buried at Coldwater /gratis/ Feb. 14 1799 John Jung. Died Feb. 13 1799 in the evening of pleurisy. He was born in 1766. Led an unhappy marriage with the widow of Christian Berberich who perished on the way to Charlestown. The widow is Elizabeth, nee Diderich. From the marriage of 8 yrs. there is one child who is a girl.

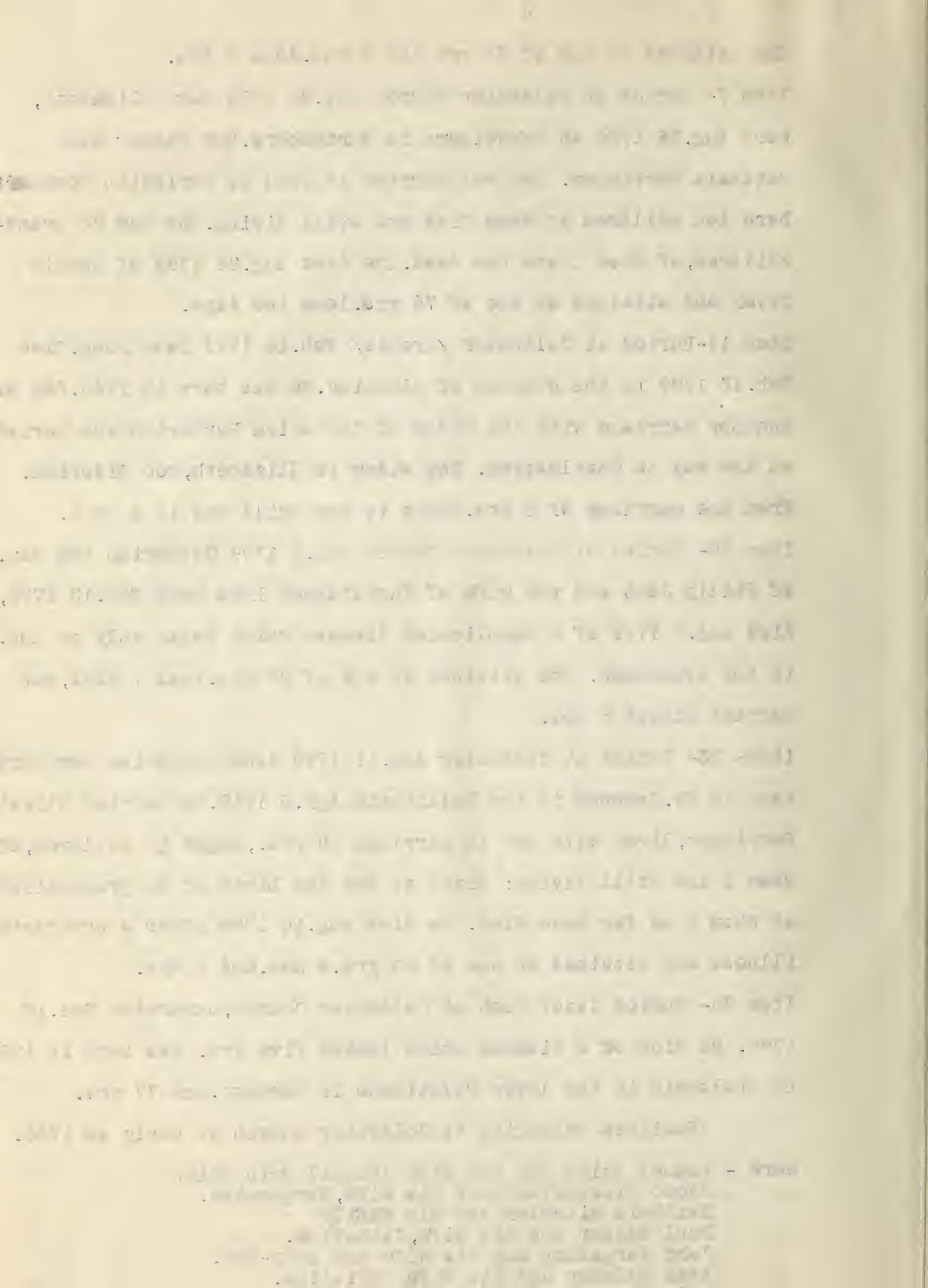
Item 22- Buried at Coldwater Church Aug. 8 1799 Catherine the dau. of Philip Jost and the wife of Christopher Luis born Feb. 13 1772, died Aug. 6 1799 of a complicated disease which began only on Aug. 5 in the afternoon. She attained an age of 27 yrs. less 7 days, was married almost 6 mos.

Item- 23- Buried at Coldwater Aug. 11 1799 John Christian Bernhardt born in St. Johnnes in the Palatinate Apr. 5 1719. He married Elizabeth Berringer, lived with her in marriage 49 yrs., beget 10 children, of whom 5 are still living: lived to see the birth of 28 grandchildren of whom 5 so far have died. He died Aug. 10 1799 after a protracted illness and attained an age of 80 yrs. 4 mos. and 5 dys.

Item 26- Buried Jacob Koch at Coldwater Church, unmarried Dec. 10 1799. He died of a disease which lasted five yrs. Was born in 1722 in Grolsheim in the lower Palatinate in Germany. Age 77 yrs.

Families belonging to Coldwater church as early as 1766.

were - Samuel Shinn and his wife Abigail Urie Shinn
 Jacob Misenheimer and his wife, Margaretha.
 Matthais Mitchler and his family
 Paul Walter and his wife, Catherine.
 John Morgadant and his wife and step-son.
 Adam Walcher and his wife Christina.
 William Mitchell and his wife, Rebecca



Christian Bernhardt and his wife, Elizabeth Berringer Bernhardt
 Christian Abenshine and his family
 Martin Penninger and his wife, Catherine
 Michael Penninger and his family
 Michael Klein and his family
 Martain Pfeiffer and his family
 Jacob Pfeiffer and his family
 and in later years -the children of these included-
 David Suther and Catherine Abenshine Suther and their family
 John Suther and Sophia Bernhardt Suther and their family
 George Bernhardt and Mary Mitchler Bernhardt and their family
 Jacob Muetschler and his wife Catherine
 Leonard Berberich and his wife, Elizabeth
 Stephen Mayfeld and his wife, Marceret.
 Jacob Koch and his wife Susanna Koch
 Paul Torr and his wife, Mary Torr
 John Behm and his wife, Catherine Behm
 John Hegler and his wife Catherine Hegler
 Rhynhold Abenshine and others.

/The account pf Tryon s visit to this section can be found in
 Wheeler s History of North Carolina under Alamance County.
 Cabarrus was then a part of **Mecklenburg** County. Major Fifer s
 home lay in the boundaries of what is now Cabarrus County./

Oct. 1934

Mary Lore Florne
 Nov 22nd 1934

一、二、三、四、五、六、七、八、九、十、十一、十二、十三、十四、十五、十六、十七、十八、十九、二十、二十一、二十二、二十三、二十四、二十五、二十六、二十七、二十八、二十九、三十、三十一、三十二、三十三、三十四、三十五、三十六、三十七、三十八、三十九、四十、四十一、四十二、四十三、四十四、四十五、四十六、四十七、四十八、四十九、五十、五十一、五十二、五十三、五十四、五十五、五十六、五十七、五十八、五十九、六十、六十一、六十二、六十三、六十四、六十五、六十六、六十七、六十八、六十九、七十、七十一、七十二、七十三、七十四、七十五、七十六、七十七、七十八、七十九、八十、八十一、八十二、八十三、八十四、八十五、八十六、八十七、八十八、八十九、九十、九十一、九十二、九十三、九十四、九十五、九十六、九十七、九十八、九十九、一百。

The Customs of the Scotch-Irish in Cabarrus County.

The Scotch-Irish, as they are called in America, were not Irish at all. In reality they were Scotch Presbyterians from the lowlands of Scotland who settled in Ireland. To understand the term it is necessary to recall the reign of James I of England and something of the Tudor dynasty which preceded him. Due to a number of uprisings and rebellions in Ireland, particularly in the province of Ulster, against the Anglican Church which had been made the Established Church during the reign of Henry VIII and against England's civil policy of government, an immense amount of Ulster territory had reverted to the crown. About one-half million acres were placed in this way at the disposal of King James. This region James determined to settle mainly with Scotch from the seven counties of the southwest of Scotland. The first settlers were those that left their country for their country's good. These were followed by a great army of earnest, industrious colonists, "who drained the swamps, felled the forests, sowed wheat and flax, raised cattle and sheep, began the manufacturing of linen and woollen cloth and not only made all their own goods, even the tools with which to work, but began the exportation of linen and woollen cloth to England. And they were Presbyterian in faith. They did not mix nor intermarry with the few Irish who continued to live in Ulster, but ~~they~~ remained pure Scotch Presbyterians. The term Scotch-Irish then is geographical and not a racial term.

In the reign of queen Anne the whole people of Ireland, Catholics and Presbyterians as well, were under the ban of the High Church regime. Immigration from Scotland had ceased, and emigration from the north of Ireland to America had begun. It was not only the religious persecutions that caused this emigration, but other repressive measures hurting their economic and industrial life

were passed. It was only natural, therefore, that men of this breed should seek a freer land. The great fact of the 18th century relating to both England and America is the Scotch-Irish migration. Between 1725 and 1768 the emigration increased from 3000 to 6000 a year, not less than 200,000 of the people having left Ireland for the American Colonies in that period. A few of these Scotch-Irish went to New England, more to New York State, but the chief port of entry was Philadelphia. From there the waves of colonization spread to Western Pennsylvania and south through the valley of Virginia into Piedmont North Carolina, South Carolina and Georgia. Charleston was another important port of entry, and as the migration sought the hill country the wave from Charleston met and mingled with the wave from Pennsylvania in the border counties of the western Carolinas. The breed in North Carolina alone gave three Presidents to the nation, Jackson, Polk and Johnson.

It has been necessary to review the history of the Scotch-Irish in order to understand the customs that this race brought to North Carolina. Since many of these settlers had already had experience in Pennsylvania and Virginia they were able to secure the best land as the pioneers of the piedmont region. The Indians were mostly friendly. "The country alternated between forest and prairie and abounded in game, deer, buffalo, and bear., while panthers were not infrequently found. The pioneers came from the North in wagons in which they slept until they had built a house on land of their own selection. The house was built of hewn logs, the cracks stopped with clay, the roof covered with riven boards. One room, one door and one window, closed with a wooden shutter, was the characteristic style of architecture. The furniture of the house consisted of beds, a few stools, a table, on which were set pewter dippers and plates, and wooden trenches. A few plow irons and harrow teeth, a hoe and a mattock

and an axe, a broad-axe, wedges, mauls and a chisel, would be the inventory of the tools on the farm. Cattle, sheep and geese, horses and hogs, were raised with great profit and from the wool the clothes of the family were spun, and from the geese an annual tax of feathers was secured for pillows and feather beds. When the family began to put in a glass window and to buy cups and saucers of china ware, they were considered wealthy.

They did have their wealth in their own capacity to manufacture what they needed when the goods brought with them began to wear out, the blacksmith built his forge, the weaver set up his loom and the tailor brought out his goose. A tannery was built on the nearest stream and mills for grinding the wheat and corn were erected on the swift water courses. The women not only made their own dresses but the material for them as well, spinning the wool and afterwards the cotton into linsey and checks and dyeing it according to their own tastes. The beavers furnished elegant tiles for the gentry. The immigrants were recorded as weavers, joiners, coopers, wheel-wrights, wagon-makers, tailors, teachers, blacksmiths, hatters, merchants, laborers, winemakers, miners, ropemakers, fullers, surveyors and gentlemen, the last being rather a rank than a vocation. In other words the people were an industrial as well as an industrious people. They were producers.

Nearly all the farms of any size had a distillery ~~xxx~~ attached and a good deal of the corn was marketed in liquid form. One of the faults of the Scotch settlers was drunkenness, though the majority were temperate drinkers. A punch bowl and glasses were found among the effects of Rev. Alexander Craighead, founder of the earliest churches of the Mecklenburg region. Whiskey played a great part on funeral occasions, and especially at "vendues" where it was supposed to put the buyers in good humor and was

charged to the estate disposed of. The tavern on the public road was a famous institution of these early days and the variety of the liquors sold reminds one of the English inn that Dickens has portrayed. Among the amusements of the people were horse racing and shooting matches and the game of long bullets, played with an iron ball, the effort of each side being, as in football, to keep the ball from passing the adversary's goal and putting it thru one's own. But while gambling was permitted and drunkenness condoned, profane swearing was punished severely, the amount of the fine sometimes depending on the vigor and variety of the oaths used. The children received six months schooling and the number of college bred men in a Scotch-Irish community was large. The war-like instincts of the people were kept alive by the military muster, which became the occasion for a gathering together of a county to a county seat. The Scotch-Irish were noted for their skill with the rifle, and rifles were manufactured, at High Shoals at an early date, a specimen, with its long barrel and wooden stock extending to the end of the barrel having been presented to Gen. Washington and being highly prized by him.

But the life of the Scotch-Irish as in Scotland and Ireland centered around the church. No where is the truth of this to be more readily found than in Cabarrus and the surrounding counties. The foundations of Sugar Creek, Hopewell, Steel Creek, New Providence Poplar Tent, Rocky River, Centre and Thyatira were laid almost simultaneously. Rocky River was most successful in obtaining a settled pastor. These churches knew no bounds other than the distance men and women could walk to church which was often as much as 15 miles. In a letter from Gov. Dobbs to the board dated Aug. 24th 1755 found in "The Colonial and State Records of North Carolina", we have proof that the Scotch-Irish were a very prolific people. Quote: "There are at present 75 families on my lands. I viewed betwixt 30 and 40

of them and except two there was not less than from five or six to ten children in each family, each going barefoot in their shirts in the warm weather, no woman wearing more than a skirt and one thin petticoat. They are a colony from Ireland removed from Pennsylvania of what we call Scotch-Irish Presbyterians."

We find the following in an extract from "Carolina Watchman", Sept. 9, 1847, concerning the manners and customs of the Scotch-Irish in Iredell County: "All, both men and women, wore wool hats with an exceedingly narrow brim. A few, however, of the highest rank had them made of beaver, which would last a lifetime. The young ~~people~~ people of both sexes, in summer, when about their ordinary business, went without shoes and stockings; the young women wore short gowns and petticoats, and the young men, hunting shirts, with trousers of tow and cotton. Boots were not common; they were worn only by a few of the highest rank. Both boots and shoes were sharp pointed at the toes. For Sunday dress the men had coats and small clothes of cotton and wool mixed: and if colored a little black or blue, the not sheared, they were regarded as very fine. They were a church going people. Living at great distances apart, most people were compelled to travel many a weary mile to the house of God and return the same day. To go ten or twelve miles was accounted little hardship: even if, women and all, they were required to walk. The young ladies carried, wrapped up in a pocket handkerchief, their fine shoes and stockings, together with their linen aprons, of their own manufacture bleached white as snow, nicely folded up and pressed in little squares and triangles so that the folds would show when spread out. When they came near the place of worship, they sat down on a log and put these on: and on their return, replaced them as before: and the same folding of their aprons /on which they prided themselves/ was carefully preserved to be opened again the next Sabbath: their shoes in this way would last a long time.

They ate their meat upon wooden trenchers and drank their milk from little noggins. Coffee was little used. It is said that when the merchants went to Philadelphia after goods a quantity as great as a shot bag full was considered a sufficient supply; and if a customer purchased a half pound at once, he was thought extravagant. Some grew up and had families before they tasted the beverage which was mostly assigned to the sick."

Rev. A. J. McKelway closes his "Booklet on the Scotch-Irish of North Carolina" as follows. /This was published in 1905/. "Today the most prosperous section of the old North State is just that section which the Scotch-Irish settlers chose for their homes. It is a great race of people. They fear God and have no other fear. They stand for truth and right. Their fault is sometimes that ~~the~~ thrift degenerates into penuriousness. They keep the Sabbath and all else that they can lay their hands upon. But they have had to fight so hard for so many centuries to establish for others the difference between Meum and Tuum /mine and thine/ that we should perhaps give them a little time to get over the realization of the meum at last. They speak the truth, and tho they may want the uttermost that is due them, they do not want, and they will not take a farthing more. In Mecklenburg County for a hundred years of recorded history not a white native was indicted for larceny.

Theirs is the race of the hard head but the warm heart, of the stiff backbone but also of the achieving hand. They have done their share in working out the principles of civil and religious liberty and of erecting our institutions of government. They love order and law even tho their fighting propensities may nowadays boom in legal contentions of which there is no profit. But whether in peace or war the State and the Nation can count on this hardy and heroic strain for high and noble service. They are of those

who swear to their own hurt and change not. It might be said of thousands, as was said of their great compatriot, John Knox,

"they never feared the face of man." And the surprises and even the convulsions of the future will find them unafraid. "

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We find the following in an extract from "Carolina Watchman", Sept. 9, 1847, concerning the manners and customs of the Scotch-Irish in Iredell County: "All, both men and women, wore wool hats with an exceedingly narrow brim. A few, however, of the highest rank had them made of beaver, which would last a lifetime. The young ~~people~~ people of both sexes, in summer, when about their ordinary business, went without shoes and stockings; the young women wore short gowns and petticoats, and the young men, hunting shirts, with trousers of tow and cotton. Boots were not common; they were worn only by a few of the highest rank. Both boots and shoes were sharp pointed at the toes. For Sunday dress the men had coats and small clothes of cotton and wool mixed: and if colored a little black or blue, tho not sheared, they were regarded as very fine. They were a church going people. Living at great distances apart, most people were compelled to travel many a weary mile to the house of God and return the same day. To go ten or twelve miles was accounted little hardship: even if, women and all, they were required to walk. The young ladies carried, wrapped up in a pocket handkerchief, their fine shoes and stockings, together with their linen aprons, of their own manufacture bleached white as snow, nicely folded up and pressed in little squares and triangles so that the folds would show when spread out. When they came near the place of worship, they sat down on a log and put these on: and on their return, replaced them as before: and the same folding of their aprons /on which they prided themselves/ was carefully preserved to be opened again the next Sabbath: their shoes in this way would last a long time."

They ate their meat upon wooden trenchers, and drank their milk from little noggins. Coffee was little used. It is said that when the merchants went to Philadelphia after 1763 a quantity as great as a shot bag full was considered a sufficient supply; and if a customer purchased a half pound at once, he was thought extravagant. Some grew up and had families before they tasted the beverage which was mostly assigned to the sick."

Rev. A. J. McKelway closes his "Pamphlet on the Scotch-Irish of North Carolina" as follows. /This was published in 1905/. "Today the most prosperous section of the old North State is just that section which the Scotch-Irish settlers chose for their homes. It is a great race of people. They fear God and have no other fear. They stand for truth and right. Their fault is sometimes that ~~the~~ thrift degenerates into penuriousness. They keep the Sabbath and all else that they can lay their hands upon. But they have had to fight so hard for so many centuries to establish for others the difference between Meum and Tuum /mine and thine/ that we should perhaps give them a little time to get over the realization of the meum at last. They speak the truth, and the they may want the uttermost that is due them, they do not want, and they will not take a farthing more. In Mecklenburg County for a hundred years of recorded history not a white native was indicted for larceny.

Theirs is the race of the hard head but the warm heart, of the stiff backbone but also of the achieving hand. They have done their share in working out the principles of civil and religious liberty and of erecting our institutions of government. They love order and law even tho their fighting propensities may nowadays boom in legal contentions of which there is no profit. But whether in peace or war the State and the Nation can count on this hardy and heroic strain for high and noble service. They are of those

who swear to their own hurt in exchange not. It might be said of
thousands, as was said of their great contemporary, John Knox,

"they never feared the face of man." And the surprises and
even the convulsions of the future will find them unafraid. "

Margaret Virginia Ervin Smith
April 23rd 1936

Handwritten text, possibly a signature or date, including "SEP 1 1935".

Dr. Charles Harris of Poplar Tent.

Let us begin our history of Dr. Charles Harris with his father, also named Charles. The first Charles was one of seven brothers who came to America, from Scotland with their father, Samuel. The aged father died just as land was sighted, and was buried by his sons on Manhattan Island in 1728. The sons William, James, Thomas, Samuel, Robert, and Charles, (and sister Margaret) made their way to Pennsylvania. Several remained there, one named John is supposed to have settled Harrisburg, and to have given it his name. One brother went to Delaware, and three came to North Carolina and settled in and near what was later to be known as Poplar Tent, along the banks of Rocky River. These three brothers were James, Robert and Charles.

Charles' first wife was Jane McIlhenny, and they had several children. (Six.) His second wife was known as "the widow Baker." Her given name was Elizabeth, and she was the daughter of the Rev. John Thompson, first Presbyterian missionary in these parts. Rev. John Thompson was the first person to preach under the Poplar Tree to crowds gathered there to hear the gospel, but was not a pastor to Poplar Tent church. That came much later than his day.

Charles built his homestead and began acquiring land. Among his papers still in existence, is a land grant of one hundred and fifty acres to Charles Harris from George the Third of England. The grant is signed by "our Trusty and Well-beloved William Tryon, Esq. Captain General and Governor in Chief." It is dated "in the tenth year of our reign--Anno Domini 1769. See copy of Charles' Will.

Charles Harris and Elizabeth (Baker) Harris had several children. They were Samuel and Charles, and James, who died at the age of sixteen. Samuel graduated from Princeton and continued on there as professor. He remained at that institution until his death from "a pluerisy" in his early thirties, and is buried in the old Princeton burying ground.

The other surviving child of this union was Dr. Charles Harris, who was born November 23rd. 1762 (and died Sept. 21, 1825) in Mecklenburg County, now Cabarrus. I quote from Wheelers' Historical Sketches of North Carolina Vol. 2, Page 68. "Dr. Charles Harris of this county was distinguished as a patriot, a soldier, and physician. He was born in this county, when Mecklenburg, in 1763. (Should be 1762) While pursuing his studies at Charlotte, the invasion of the British caused him to exchange the gown for the sword. He joined the corps of cavalry under Col. William Davie, and was with that active officer in his brave and daring career. After the war was over (the Revolution) he resumed his studies at Clio Academy, in Iredell. He commenced the study of medicine under Dr. Isaac Alexander, at Camden, S.C. and finished at Philadelphia. On his return he settled at Salisbury and practiced with success. He then removed to Fawni, his seat in Cabarrus, where he ended his days. Devoted to his profession, he was unrivalled as a physician and surgeon. His reputation was

widely extended, and his skill and success justified his celebrity. He had a medical school and instructed ninety-three young men in the healing art. His temper was cheerful and his manner mild. He died September 21, 1825. He left several children. William Shakespeare Harris Esq. one of them represented Cabarrus County in the House of Commons in 1836. I copy the following from his tombstone:

"This monument is erected to perpetuate the memory of Charles Harris M.D. born 23rd. November 1762, died 21st. of September 1825, aged 63 years. Dr. Harris was engaged in the practice of medicine and surgery forty years; eminent in the former, in the latter, preeminent. He was a man of extensive reading, of an acute inquisitive mind, friendly to all and beloved by all. His heart entered deeply into the suffering of his patients, mingling the medicine he administered with the feelings of a friend. He lived usefully and died resigned, and we humbly trust through the sovereign virtue of the all-healing medicine of the Great Physician he was prepared to rest in this tomb, where the wicked cease from troubling and the weary are at rest."

Dr. Charles Harris travelled to Philadelphia to attend the University of Pennsylvania on horseback, accompanied by a colored manservant. The saddlebags were laden with precious indigo to be exchanged for money for college expenses. He graduated with honor from this institution.

The old log building which housed the medical school at Poplar Tent was standing until some fifteen years ago, when it was destroyed by the present owner.

Dr. Harris married twice. First to his cousin, Sarah Harris, whose father, James was a signer of the Mecklenburg Declaration of Independence. They had two children. Dr. Samuel Stannope Harris, born 1798, (died Jan. 20, 1847) and a daughter Harriet.

The second wife of Dr. Harris was Lydia Brevard Houston, daughter of Capt. James Houston, Iredell county, of Revolutionary war fame. As mentioned before in quoting from Wheelers' Historical Sketches, they had two children, Charles Jay born 1806 and died 1889 (father of the present Gen. Shakespeare Harris) and William Shakespeare Harris, born November 1815 and died October 1875.

The following is from his wife's tombstone in Poplar Tent Cemetery:

In Memory of

Lydia Harris	Useful and benevolent in life
Relict of	She cultivated assiduously
Dr. Charles Harris	The Christian's faith
Born 8th. May 1779	And died
Married 26th. Nov. 1805	In the Christian's hope
Died 24th. Nov. 1847	Loved and lamented by all
	"And they shall by mine".

See Will of Dr. Charles Harris.

Early graveyards of the Poplar Tent Section.
Hunter Graveyard.

The first person to be buried in this place was a Mrs. Clark.

An account of her death is given in my grandfather's Historical Sketch of Poplar Tent. "the Clark family and name have both become extinct--not a tract is left except the mound of the log-cabin chimney on the east margin of Clark's Creek, near the bridge, now Barringer's. Clark was a Scotch-Irish immigrant from Penn. A man of uncommon energy, over-mastering common sense, blameless life and endowed with undaunted courage. Soon after his settlement here, having brought with him a young and beautiful wife-- the Cherokee Indians made an incursion into the neighborhood, prowled around the log-cabin, killed and scalped her, and made their escape before Clark could reach home from an adjacent field, in which he was at work. Black and Harris, who were nearest neighbors of Clark's were both absent from home when this frightful and melancholy event occurred. Owing to the fact that there were no saw-mills as yet erected in the country, there could be no lumber procured wherewith to make a suitable coffin. Hence, the body of Clark's wife was wrapped in a blanket, removed in a sled about two miles to a bluff on Rocky River, now George C. McClure's and was buried by an Irish bondman and an African slave. Thus the nucleus of the oldest graveyard in Caparrus was inaugurated; it lies about two miles southwest of Poplar Tent Church, and contains the ashes of all the early Presbyterians of this section." Some of the names and dates of persons buried there:

Robert Harris Died 3-29-1803 Age 66 years.

Margaret Harris Died 11-10-1792 Age

Col. Geo. Alexander Died 9-8-1814 Age 71 years.

Margaret Alexander Died 2-28-1819 Age 71 years.

Also graves of Meeks and Calloways.

Adam Meek was one of the early settlers. His land adjoined that of the first Charles Harris. Adam also was one of the witnesses of Charles' will.

The Harris Graveyard

This was a family burying ground for the Harris family. The three original brothers, their families, and some of their descendants. After Poplar Tent Church was established, some of the bodies formerly resting in the old Harris graveyard were removed to Poplar Tent. Some of the names and dates still legible are:

Sarah Harris Died 11-3-1803 Age 37 (first wife of Dr. Charles)

Sara Harris Cash Died 11-17-1823 Age 30

Dr. Samuel Stanhope Harris Died 1-20-1847 Age 48

James H. Harris Died 4-4-1827 Age 16

Robert E. Harris Died 8-4-1822 Age 4

Will of Charles Harris Sr.

North Carolina
Mecklenburg County

May 3, 1776

In the name of God, amen. I Charles Harris of the County and province aforesaid being in good health of body and sound mind and memory, thanks be given to God therefor; calling to mind the mortality of the body and that it is appointed for all men to die. Do make and ordain this my last will and testament, and that is to say principally and first of all, I give and bequeath my precious soul unto God who gave it, and my mortal body I recommend to the earth to be buried in Decent Manner at the discretion of my Exr.s. nothing doubting that at the general resurrection, I shall receive the same reunited to my soul by the Mighty power of God. And touching such worldly goods as God has been pleased to bless me with, in this life, I give, demise, and bequeath the same in the following manner, and form.

1st. I allow all my lawful debts to be paid.

Secondly, I give and bequeath to my oldest daughter, Martha, five shillings.

Thirdly, I bequeath to said Martha's oldest daughter, Jane Harris, twenty-five pounds to be paid her as soon as she is married, and also, I bequeath to the above Martha's second son, Charles Edward Harris, twenty-five pounds, to be paid him as soon as he comes of age.

Fourth. I give and bequeath to my oldest son, Robert, all that tract of land lying on the west side of Broad River on both sides of Brown Creek and 150 acres joining said tract, and the negro boy Jack, with one half my wearing apparel.

5th. I bequeath to my son Thomas one half of my wearing apparel.

6thly I bequeath to my two daughters, Margaret Alexander, and Jane Reese, to each of them, five shillings sterling.

7thly. I leave and bequeath to my son James one hundred pounds to be kept in the hands of my son Samuel and he to pay the interest of it yearly to James, of whoever takes care of him, and that must be any of his Mother's (People) he chooses to live with, and when he dies, I order said hundred pounds to be equally divided amongst all my children to my first wife.

8thly. I bequeath to my son Samuel and Charles all that tract of land on which I now live with that tract of lot called the Rich Hill and also one hundred and fifty acres on the big run west of said land. Likewise that land I purchased from John Mitchell, lying on the milky or back run, and that forty acres I bought from Adam Meek.

9thly. I give and bequeath to the issue of my son Thomas, lawfully begotten, all that tract of land I bought of Rob't Brevaria lying on Beaver-dam Creek, containing six hundred acres to be equally divided amongst them all, when the youngest comes of age according to law, their Mother to have her maintenance of it during her life or widowhood.

10thly. I bequeath to my well beloved wife, Elizabeth one third of all my personal estate during her life or continuance a widow, and if she marries, I order her to have one good feather bed and

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necessary clothing and her choice of all the horses belonging to the estate, Samuel's mare and her issue excepted, and twenty pounds, and the negro wench Dinah during her life, and when she dies, the said Dinah and her issue to go to my two sons Samuel and Charles. 11thly. I give and bequeath to my two sons Samuel and Charles all and every part of my estate not before mentioned and if either of them dies before they come of age, their part to go to the surviving brother, and if they both die in their non age, their part is to be equally divided amongst all my children.

And lastly, I do hereby nominate my dear wife, Elizabeth, and my well beloved sons Robert Harris, and George Alexander, executors of this last will and testament. In witness whereof I have herunto set my hand and seal this the 3rd. day of May 1776.

Signed, sealed, published and delivered by the above named Charles Harris as his last will and testament, in the presence of us.

James Gardner
William Gardner
Adam Meek

Charles Harris (Seal)
Eliz. Harris (Seal)

Will of Dr. Charles Harris

In the name of God Amen. I, Charles Harris of Favoni, in county of Cabarrus and the State of North Carolina, at present in declining health of body, but possessed of full intellectual powers, with thankfulness to Almighty God for his precious blessing, do make and ordain this instrument wherein I am now declaring the sentiments of my mind to be my last will and testament.

I recommend my soul to the keeping of Almighty God my Creator, hoping assuredly that through the merits of Jesus Christ, our only Saviour to be made by a partaker of life everlasting and my body to the earth whereof it was made.

I will that all my debts shall be paid as soon as my Executors shall find it convenient to do so, with justice and propriety.

I have portioned off, and put into the possession of my son, Samuel Stanhope, land and other property, which at the time, I considered to be large dividend, I have therefore to will him a successful issue of the portion I have already given him, together with a small bequeathment hereafter mentioned.

I will and bequeath to my wife, Lydia, all that portion of land on which I now live, bound by the line of division of the land which I bought of Nathaniel Gilmore, Sr. and the place where Josiah Gilmore now lives, and the barany line, thence a south along said line until it scrapes Rocky River, thence up Rocky River with its various mounds, until it touches the corner of the lines dividing my land from Josiah Gilmore's where he now lives.

The aforesaid land I will and bequeath to my wife, Lydia, during her natural life and after her death to my son, William Shakespear.

I will and bequeath to my son, Charles Jay, all the land I now hold on the East side of the Barany line.

I will and bequeath to my son, James Houston, all the land on the west side of Rocky River except so much as will be necessary in the estimation of my Executors to be taken off James part, and added to Charles part, to make them of equal value, and that such portion be laid off the lower part of James snare.

I will and bequeath to my wife, Lydia, one negro woman named Tabitha, having been bequeathed to her by her father.

I will that the whole of my negro property remain in common stock upon the farm until my son, Charles arrives at the age of twenty one years and then they be divided in to two equal shares, as nearly as may be by my Executors of three disinterested freeholders, and that my wife and my son, William have one half including Tilly and all her children, and Alek, Polly and Washington, and if my son William should live to the age of twenty one years then those negroes shall be so divided that my wife shall have one half and my son, William the other half.

I will that the other half of my negroes be divided equally between my son, Charles and James, and it is my will that one of them shall have Bob, and his family, and the other Sam and his family, so that families be not separated.

If either of my son, Charles, James or William should die before he arrives at the age of twenty one years, I will that the surviving full brothers shall inherit the portion that I have bequeathed to the one that shall have deceased. If my wife, Lydia,

should die without a will I do hereby bequeath the share of my estate before bequeathed to her to be equally divided between her surviving children.

I will to my wife Lydia all my medicine and all my shop furniture, together with all my religious books.

I will and bequeath to my son, Samuel Stanhope, all my surgical and medical books, together with all my surgical instruments, of every description.

I will that all the remainder of my books, Classical, Philosophical, Astronomical, Mathematical, Geographical, in short, books of every description, not heretofore named and bequeathed, together with all my maps, charts, globes and mathematical instruments be in common stock, the property of my three sons, Charles, James and William, until William arrives at the age of twenty one years, for the purpose of encouraging them to the improvement of their intellectual powers, and when my son, William, arrives at the age, then my son Samuel Stanhope shall have an equal share in the above named books, charts and instruments, and then either of the brothers shall be at liberty to dispose of his share in the common stock to the other brothers.

I will and bequeath to my wife, all my household and kitchen furniture and domestic machinery of every description, to be used for the common advantage of herself and her children. I will that all wearing apparel be disposed of by my wife amongst my children.

I will that whatever money may be on hand at my death and whatever may be collected of debts due me, shall be used in payment of my just debts, and if anything further be necessary, the deficiency be made up out of my property previous to a division.

I will that such repairs on the dwelling house as may be necessary to render it a comfortable residence, and such out buildings as may be necessary for carrying on a farm to advantage, be made out of the common stock, that is out of my estate previous to a division.

I will and bequeath to my grand daughter, Sarah Harriet Cash, one negro man named Jim and his wife Katy and their children Betsey and John and a girl named Cynthia.

I will that the above named negroes be retained in the care and keeping of my son, Samuel Stanhope, until my granddaughter Sarah Harriet Cash shall arrive at the age of twenty one years and that the profits arising from said negroes shall be entirely at the disposal of my son, Samuel Stanhope, and the time and modes of payment for the use and benefit of my granddaughter, Sarah Harriet Cash, shall be wholly in the power and at the discretion of my son, Samuel Stanhope. And I will that if Dr. Ingodiosier Cash or any person in his name, or for his use, shall at any time institute a suit or suits at law or in equity respecting the property which I have bequeathed to my granddaughter, Sarah Harriet Cash, that all the expense of such suit or suits shall be paid out of the profits arising from said negroes or if necessary, paid out of the original stock.

I will that if any property shall be found belonging to my estate which has not been specially bequeathed, then it be equally divided between my wife and my three sons, Charles, James and William.

I do hereby constitute and appoint my wife, Lydia, my son, Samuel Stanhope, my brother in law, Dr. Joel Houston, and Dr. Robert McKenzie to execute this my last will and testament, and I do hereby solemnly revoke and annul all will by me formerly made.

Declared, signed and sealed in the presence of the subscribing witnesses this 19th day of Sept'r. 1825.

CHARLES HARRIS

John Robinson

Willson J. McRee.

I will that all my stock of horses, cattle, hogs, sheep and so forth, together with my farming utensils of every kind with wagons, gears, ploughs and so forth be kept on the farm in the possession of my wife until my son, Charles arrives at the age of twenty one years, and then that he be entitled to one-fourth part of such stock and farming utensils and that the other three-fourths remain in the possession of my wife until my son, James arrives at the age of twenty one years, and then that he be entitled to one third part and that the remainder be in the possession of my wife until my son William arrives at the age of twenty one, and that he be entitled to one half.

THE UNIVERSITY OF CHICAGO
DEPARTMENT OF CHEMISTRY
JANUARY 1921
TO THE HONORABLE CHIEF OF BUREAU OF MINES
WASHINGTON, D. C.
FROM
J. H. VAN WAGEN
CHICAGO, ILL.

Enclosed for the Bureau of Mines are two copies of a report on the results of the investigation of the properties of the various forms of carbon, and of the effect of the treatment of these forms of carbon with various gases, on their physical and chemical properties. The report is the result of a series of experiments conducted during the past year, and is the work of the author and his assistants.

Dr. Charles Wilson Harris

Published in Semi-Weekly Sentinel- Concord, N.C. August 7, 1869

Charles Wilson Harris came from one of our best Mecklenburg families. His father, Robert Harris, was an uncommon man; an elder in the Presbyterian church, a gallant and true soldier of the Revolution, who lost his right arm at the battle of Guilford, but lived many years to be, himself the right arm of the Church and the neighborhood in which he lived.

His first wife was a Miss Wilson, who died young two sons and a daughter, of whom Charles Wilson was the eldest, born 1771, at Millgrove, an estate then lying in Mecklenburg, but now in Cabarrus, and in the possession of William Shakespear Harris, Esq. his cousin. The father afterwards married the widow of Gen. William Lee Davidson, who fell at Cowan's Ford, and whose name and fame are perpetuated in Davidson College. Mrs. Davidson was a Brevard and sister of the author of the Mecklenburg Declaration. By this lady Charles Wilson was brought up.

He was a graduate of Princeton, and soon after returning to North Carolina, though his destination was the Bar, he was induced to take the Professorship of Mathematics at Chapel Hill, at the first opening of the University in 1796, principally by the influence of Gen. Davie, who was a warm personal friend, and under whom he studied Law. He undertook it with the express stipulation that it should only be for a short while, and meanwhile used all his influence with Joseph Caldwell, then a tutor at Princeton, to induce him to become his successor. His letters written in '96 show that his purpose is to be a lawyer, and to attain distinction in that profession was very strong. His colleagues were Rev. David Kerr, a Scotch Irish Presbyterian from Trinity College, Dublin, Rev. S. Holmes, teacher of the Prep. Department. Mr. Kerr was the presiding officer, and a man of ability, but an innappy scandal compelled him to resign "Much against his will" in the first year. Mr. Harris, according to tradition, was the master spirit of the Faculty though not a "Rev." and not then even a believer in the Christian religion. He was indeed a man of genius, of finished education, of accomplished manners and of acknowledged ability in all the departments of life. Yet from all we can learn of him, and his associates, his ascendancy must be ascribed to the courage and innate superiority given by an unspotted moral character, and the consciousness of sustained honor and habitual purity.

Letters to Caldwell

His letters, though few in number, are exceedingly interesting. One dated July 24, 1796, gives a full account of the infant University, its condition, and prospects, of the state of society in Chapel Hill, and what Mr. Caldwell was to expect if he should decide to come. The salary attached to his Professorship was \$500.00 "with prospect of a raise". By Mr. Kerrs' departure he was then acting President, but he did not find the duties oppressive, "receiving my reward in finding myself useful to an Institution zealously patronized by the whole State".

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There were nominally six Professorships, only two of which had been filled. There were 100 students, including the Prep. Department, and board was Forty Dollars a Year. The people of Chapel Hill and the neighborhood were exceedingly rude and illiterate, necessitating a ride of 12 miles to Hillsboro in order to enjoy "Society". And if Mr. Calowell should decide to come, he had better bring an extra supply of linen, broadcloth, stockings, etc. "Such things being difficult to procure in this country".

Mr. Harris resumed his profession at Halifax, enjoying the friendship of Davie and with every prospect of succeeding to his practice and influence. His career was brief, but brilliant. In 1802 Davie and some other distinguished friends prevailed on him to accept a place on the Bench, but in the fall of that year, Pulmonary Consumption had so evidently marked him for its own, and its progress became so rapid that he refused to allow his name to go before the Legislature.

By slow and sad degrees, he relinquished his business and pursuits, and in 1803 made a last vain attempt to baffle his insidious disease by visiting the West Indies. He returned thence to New York in September 1803, and from that city addressed his last letter to his only brother, then a prosperous merchant doing business in Cheraw and Sneedboro.

The letter dated Sept. 12th. 1803 says "The yellow fever is raging in this city. I look out of my window and see scarcely four doors open in all my view; the inhabitants have fled. As I find no vessels here from the South, and as I am not able to travel by stage, I must perhaps wait until the white frost restores health and commerce to the city." He arrived at his father's house at Millgrove, during the fall, and while the pleasant weather of the Indian summer lasted, went to pay his brother a final visit.

It cannot be doubted that there was very little religion in N.C. among the educated classes seventy-five years ago. The delusions of infidel philosophy were every where present. Gen. Davie, it is well known, was confirmed in infidel principles while at the Court of France, and it is not to be wondered at that young Harris, his friend and pupil, should have embraced his distinguished preceptors' creed. And yet they both had sprung from Presbyterian families, and had been reared in Presbyterian communities. Davie in Waxhaw and Harris in Poplar Tent. With the high breeding characteristics of that day, neither of them ever sought to obtrude their infidel sentiments. In none of Harris' most confidential letters is there any indication of such principles, except one addressed to his Uncle in which he openly disavows his belief in the Christian system.

From his visit to Sneydsboro, Mr. Harris never returned. His disease gained ground so rapidly, that his father was sent for and arrived only in time to see his last days.

These last days were however, his best days, by the grace of God. Silent and reserved as he had ever been on the subject of his minor feelings, no one knew whether any change had taken place in his views or not. His position had been well known at Chapel Hill. J.H. Hobart, afterward the accomplished and superb Bishop of the Diocese of New York replying Nov. 30th. 1796 to a letter from Dr. Caldwell, who had been his classmate and associate at Princeton, says "With due respect to the Faculty of the University of North Carolina, I must say they constitute as motley a group as I have

ever heard of; Presbyterians, Arians, Infidels, and Roman Catholics. Bless me! What a collection!

What must have been the feelings of the venerable father of Charles W. Harris, when a month before his death he formally and solemnly renounced his infidelity assuring his friends that he died in the faith of Christ, humbly expressing the hope in Him for his salvation. And so this brilliant young man died in peace, in the month of December, 1803, not having completed his 33rd. year. He was buried in Sneydsboro; and a marble headstone still marks his resting place.

Elizabeth Harris Northrup
Jan. 24th, 1935.

EARLY HISTORY OF ST. JOHNS CHURCH CABARRUS CO., N. C.

Cabarrus Co. is known in the early records as Mecklenburg Co. in which it is included, but was formed into separate counties in the year 1798.

The eastern portion of it was settled entirely by Germans, the most of whom came from Pennsylvania.

During the Revolutionary War, a number of Hessian soldiers deserted from the British army at Savannah, after the siege of that place, and found their way to the German settlement on Dutch Buffalo Creek, intermarried with these settlers, and thus permanently located there. They in a measure supplied the loss of so many young men in that settlement who had sacrificed their lives in the service of their country. This colony suffered severely during that dark and bloody period. Although no regular army assailed these Germans, or passed thru their settlement, yet they had to contend much with the Tories, while many of their young men enlisted in the American army. One family named Schwartzwalder had seven sons, four of whom were in the Battle of Camden, S. C. and two or three of them found soldier's graves upon that battlefield having lost their lives in the service of their country. Others shared the same fate while those at home had several skirmishes with the Tories.

The following account of the action, which one of these early settlers took in the war for independence is given by one of his grandsons and may be found interesting:

"John Paul Barringer, who took an active part in all active matters was known as Captain Barringer long before the Revolution having been born in Germany in 1721 and coming to America in 1743 was entirely too old for regular service, took the lead against the Tories in his section, and so odious did he become to them for his efficient and unceasing efforts against them, that they surprised him in his bed at night, and posted him off as a prisoner to Camden, where he remained in confinement for several months, if not during the remainder of the war. In the meantime the Tories destroyed and stole most of his property, and left his family, then afflicted with smallpox, in a most helpless and distressing condition."

In this manner did the greater number of these German settlers suffer, inasmuch as special hatred was manifested towards them by their enemies during the war.

Governor Tryon came to this part of North Carolina in 1768 with a view of conciliating matters in favor of the existing government and lodged with Captain Barringer, who was well known for his hospitality and influence. "The story is" continues his grandson, "that the governor appeared in full uniform, with a cocked hat, drank freely of the Captain's rich wine. He condescended to try his skill in mowing the green meadows of Dutch Buffalo, and left fully persuaded that he had not a stauncher friend in all the country as 'the gallant Dutchman'. But in this he was sadly disappointed."

In the old church record book, and the old minutes of N. C. Synod, the congregation of St. Johns is known as "Dutch Buffalo Creek Church" because its members were principally located along that stream of water, and because their first place of worship and their first graveyard had its location near the same creek, three miles distant from the present situation. The first church edifice was of course exceedingly plain, made of unhewn logs, and served the people the double purpose of a school house and place of worship. Both the German Reform and Lutherans worshiped in the same building for a period of time, after which a more commodious building for the united worship of the two denominations, about a half mile removed from the present church edifice. This second building, in point of architectural style, was but little better than the former, except that it was somewhat larger, and fitted for the exclusive use of Divine worship.

About the year 1771, the members of the Lutheran Church, at the suggestion of Captain John Paul Barringer, separated themselves from the German reform brethren, and built their own church on the site of the upper portion of the present grave yard. The work was undertaken by Daniel Jarret, while Capt. Barringer acted as the building Committee. This church was built chiefly at his own expense, and out of gratitude to him the congregation had a pew constructed for the special benefit of himself and family, which was somewhat raised above the others, located in a prominent place in the church, and inclosed. He was a true hearted and thorough Lutheran, devotedly attached to his church, and seemed to be a defender of the rights of the German settlers there, and a leading man among them.

It was not until the year of 1774 that the congregation obtained their first pastor, Rev. Nussmann, who had been laboring about a year at Organ Church and in Salisbury, and who had been brought to America by a deputation sent from Organ and St. John's Churches to Germany in 1773. He located about one and a half miles from St. John's on a tract of his own purchase, and labored faithfully among these people the remaining days of his life. The congregation secured about the same time the services of a Mr. Friesland as their school teacher.

On the 22nd of October 1782 three benevolent members of the council, Jacob Fergert, Marx Haus and Jacob Thieme paid the sum of fifty shillings the accustomed rate for one hundred acres of government land, on a portion of which the church had already been built and entered it "in trust for the congregation of Dutch Buffalo Meeting-House". This wise procedure manifested considerable forethought in these first members of the church, for the land became valuable and was of much service to the congregation.

A short time before the close of the war, which had already so sadly affected all the peaceful pursuits of life and disarranged much of the affairs of the church, when the prospects of peace and prosperity re-animating all hearts, a constitution was adopted for the government of the congregation. It is written in the German Language, and in Pastor Nussmann's handwriting, inscribed in the antiquated church book, still carefully preserved. From facts gathered from this constitution, it

must have been a very strict both in doctrine and discipline.

The pastor was to be in regular correspondence with the brethren of the same faith in Europe, he must sent minute reports of church matters every six weeks asking aid and council whenever required. A regular support for the pastor was to be expected from the members. A portion of the school teachers salary consisted in the use of certain amount of good land, which the members were to cultivate for him. Provision was also made for orphan children and such other persons in need of help.

All marriages had to be proclaimed as was the custom of the country three Sundays in succession before the marriage could take place, and none except the minister could perform the ceremony.

The form of worship was liturgical conforming very closely to the usages of the Lutheran Church in Germany.

The German settlements in the interior of N. C. although commenced in the year 1750, were of very gradual growth owing to the peculiar manner in which they were made. They were not favored with ship loads of emigrants direct from Germany, their increase of colonists depended on the overland route, made in wagons and on foot from the Province of Pennsylvania. It took fifteen to twenty years before these settlers were sufficiently numerous to form themselves into congregations, but after these congregations were organized the urgent want of the regular administration of the word and sacraments was also felt. The slow and tardy increase of these German settlements will account for the apparent tardiness which these settlers manifested in sending for ministers of the Gospel, and the manner in which they journeyed to North Carolina made it almost impossible for them to take their pastor with them.

Where to obtain pastors for the newly organized congregations was the question, the Synod of Pennsylvania had no ministers to spare, for even in that favored Province the want was felt. In view of this great want the newly organized Lutheran congregation in North Carolina had only one other resource, and that was to send to Europe for pastors and teachers; St. Johns and Organ Church were not slow in making this resource available, as may be seen by examining the records of the old church books belonging to Organ Church. They well knew to send letters or petitions to Europe for pastors and teachers would accomplish little hence they resolved to send a delegation, who could make personal appeals to the hearts of their brethren of the same faith describe the wants of the churches in North Carolina, and answer questions relative to the country in which they resided. Accordingly in the year 1772 Christopher Rintelmann from Organ church and Christopher Layrle from St. John's in Mecklenburg Co. were sent as a delegation to Europe for the purpose of applying to the Consistory Council of Hanover in Germany for a supply of ministers and school teachers. The reason why the delegation was instructed to apply to the authorities in Hanover in preference to any other place or kingdom was that at that time North Carolina as well as the other free American States, was under the jurisdiction of the king of England, who was at the same time elector of Hanover.

These commissioners traveled first to London thence journeyed to Hanover and in accordance with their instructions they obtained the Rev. Adolph Nussmann as their pastor and Mr. Gottfried Arndt as school master both of whom arrived in North Carolina in 1772. This was not all the good which these missionaries effected for their faithful representations of the conditions and want of the churches. St. John's was placed under the supervision of the Consistory of Hanover from which they were promised both pecuniary assistance and a further supply of ministers and teachers. And had it not been for the Revolutionary War which broke out shortly afterwards, which stopped all communication with Europe for a period of nearly eight years, there is no calculating how much St. John's would have benefitted by the arrangement. Even after the war ended the money which had been collected in Hanover for the church which was feared to have been lost was paid over to the congregation. The church was peculiarly fortunate in obtaining the services of so learned, devoted and self-sacrificing christian minister as Adolph Nussmann. His praise was in all the churches, men did him honor who had never known him but who heard of his influence and successful labor. He was a man who might have filled with honor the highest position in any church or literary institution, but he was content to labor and sacrifice himself among the unambitious but honest German agriculturists of that section.

Nussmann served several churches but he soon found that the demands upon his time and energy would be too great were he to endeavor to supply all near churches, his only alternative was to have the teacher Arndt who had an excellent education appointed his co-laborer and removed to St. John's then Mecklenburg Co. where he labored the remaining years of his life.

Rev. Nussmann died on Nov. 3rd, 1794 and was buried at St. John's. A blue stone marked his grave for many years but as it was nearly destroyed by the ravages of time, it now safely rests within the church and a new marble slab the gift of members of the church has taken its place at the grave. The inscription on the old stone is in German and translated reads, "For me to live is Christ to die is gain. The memory of the righteous is blessed Here repose the remains of the faithful preacher, Adolph Nussmann, born in Germany, August 1737, died Nov. 3, 1794."

The church was without a pastor for two years and then Rev. C. A. G. Storch supplied it for a year. Then came Rev. Adams Nicholas Harcard, from Cold Water Creek Church, who served three years, to be succeeded by Rev. Storch who was recalled as regular pastor.

This era saw two transitions in American religious history, the first the moral breakdown as a result of the Revolutionary War, and the second the first great revival in America. The sad effects of the war was to be seen everywhere. The morals of the country had been corrupted and infidelity and its attendant evils were abroad. The French people had abandoned the Bible and its teachings and had gone mad with liberty. The same spirit was manifested in America tho not to the same

extent. Conditions were such that a leading statesman predicted that in "fifty years there would not be a Bible found in America".

With this period the records of St. John's show the members were indifferent to their church vows, they neglected the Sacraments especially the baptism of their infants, the attendance on divine worship fell off greatly and many who came were so boisterous that the doors of the church had to be closed on them and the giving of alms was not observed by many. Then shortly came the first great revival, recorded by Rev. Storch. The infidelity of the proceeding years gave place to something akin to religious fanaticism and this was the beginning of revivals in the United States. Christians of every denomination assembled themselves in forest, numbering four, six and sometimes ten thousand persons, erecting tents, singing, praying and preaching day and night for five, six and eight days. Rev. Storch concluded by saying that he had been an eye witness to such gatherings.

St. Johns settlement became attached to their new homes, they lost the love for their former life beyond the sea and in the course of time a feeling of prosperity prevailed and those who were to the manor born knew and loved no country so well. Trials, want and hardship of early colonization were at an end and bright prospects appears for future generations.

Samuel M. Tallman
March 28th 1935

THE HESSIANS IN CABARRUS

I have been able to find little definite information about the Hessians of Cabarrus County as such, so have been forced to treat the subject in a more general way.

It appears that little is know of them individually or else specific names are not given out of deference to these men who came as enemies, and remained as friends and copatriots.

The following from the History of the 8th Regiment of the Confederate Army 1861-1865, written by Captain Jonas Cook, is the only direct reference to the Hessians that I have found, either of this section or elsewhere.

"During the Revolutionary war quite a number of Hessians who were in the British army, when they learned the purpose of the war, deserted at Eutaw Springs, (S.C.) and settled here and became honorable, useful, influential, and many of them wealthy citizens. Among these were the Widenhouses, the Fishers, the Heinzlemans, the Reeds, the Linkers, the Yertons, the Finks, the Moyers, the Shimpoeks and the Bangles".

According to the census of 1790 we find the following living in the St. John neighborhood.

Martin Witenhouse	-	a single man.
William Hinsman	-	married with one child
John Reed	-	married with five children (Gold was first found on his land.)
Henry Linker	-	married with three children.
George Fink	-	married

to the above name I would add that of Nicholas Isenhour - a single man.

When any of these took oath of allegiance I have not found, except John Reed. He was naturalized in Cabarrus County Court in 1843. (One John Shimpock was a member of the General Assembly of North Carolina in 1850. Wheelers History of North Carolina page 69)

You will note that these men had from one to five children in 1790 and it seems most probable that they married in America, as wives from Germany could hardly have joined them so soon after the Revolution.

In Volume 8, Appendix Col. Records, page 760, this statement is made: During the Revolutionary War a member of Hessians deserted from the British Army at Savannah after the seige of that place and found their way to the German settlement on Dutch Buffalo Creek, (Cabarrus County) intermarried with these settlers and were thus permanently located".

The German settlers were industrious, thrifty agriculturists and owned the best farms in whatever section of the county they settled. They seem to have had no inclination to keep records of their local settlements, or else were too much engrossed with the necessities of the moment to do so. They were a quiet lawabiding and religious people and but little inclined to public leadership which they left to the English and Scotch, of whom it was said politics was second nature. Their German or Pennsylvania Dutch speech contributed to their disinclination toward public life.

They were not an ignorant people. They brought their faith and their Luther Bibles with them and established their Churches and schools jointly, as did the English and Scotch. The minister usually acting as teacher as well as preacher.

The Reverend Starch reports items on German character in 1788 to 1789. Mr. Starch inquired of a man in pillory in Salisbury, "The criminal is certainly not a German ? I received the literally true reply "Never has a German stood in pillory in Salisbury; nor has ever a German been hung in this place."

So it was among this class of people that the Hessians settled and it is a case of judging them by their friends and associates.

The term "Hessian" first applied to the Germans from the Province of Hesse, who were hired to the British government by their sovereigns to fight against the Colonists in the War of the Revolution, became a general term of reproach for mercenaries or hirelings. This seems to have arisen from the strong feeling in the time of war against all enemies, and applied to the German soldiers as "Red Coat" was applied to the British soldiers. For in searching for information regarding the Hessians I find no disparaging remarks about them individually, or unfavorable comment on their conduct as soldiers, or after they settled in America as citizens.

Harpers Encyclopaedia of the U. S. History, page 64, gives the following account of "traffic" in soldiers between England and Germany. "At the beginning of 1776, bargains were affected between representatives of the British government and the reigning princes of Hesse-Cassel, Hesse-Hanau, Brunswick Anhalt, Anspach, and Waldeck. In the bargains, the fundamental law of trade-supply, and demand prevailed. The King of England had money but lacked troops, the German Rulers had troops, but wanted money. The bargain was a natural one on business principles, the morality of the transaction was another affair. About 30,000 German troops were hired. The

German Rulers were to receive for each soldier a bounty of \$35.00 besides an annual subsidy ****

When any brutal act of oppression or wrong was to be carried out, such ^{as} plundering or burning expeditions, the Hessians were employed in the service. The transaction was regarded by other nations as disgraceful to the British. The King of Great Britain shrank from the odium it inflicted and refused to give commissions to German recruiting officers (for he knew their methods of forcing men into service) saying "It, in plain English, amounts to making me a kidnapper, which I cannot think a very honorable occupation". All Europe cried "Shame" and Frederick the Great of Prussia took every opportunity to express his contempt for the "scandalous man-traffic" of his neighbors. The above makes it quite clear that the "odium" attached to the Rulers of Great Britain and Germany rather than to the German soldiers who were sold into service.

The readiness with which they were absorbed in the German ⁿ population after the war, or even during the war for that matter, seems to prove that individually they were no longer "Hated Hessians".

I quote the following from an address delivered by General Rufus Barringer, himself a German Descendant, delivered at the Luther Commemoration in Concord, North Carolina, November 10, 18⁸33.

Mr. Osmond L. Barringer of Charlotte, son of General Barringer, tells me that he came to Concord with his father when he delivered this address, riding behind him on horseback, he being seven years of age. "Of the Hessians who fought against us and numbers of whom after the Revolution found asylum in this country, and were not unwelcome *** The facts are these ***

The Hessian contingents of George the 3rd. came from a region, and

were raised at a time, when the common people, the world over were little better than beasts of burden for their rulers. The Swiss Guards were not the only mercenaries. They too came from the only Republic of Europe. But these Hessians happened to be mostly Protestants. The marvelous light of Luther's teachings had struck deep into their dark minds. General Washington, with that tact of wisdom, peculiarly his own, readily saw this and ventured to turn it account. He accordingly managed, when any Hessian soldiers were captured, to send them off into the interior of the country, and quarter them upon the soundest German settlements. In this way many of them were naturally left in America, or if exchanged, they had to take the chances of war to release them from their military oaths and obligations. This happened, notably at the siege and surrender of Savannah, under the Articles of Peace, 1782, when hundreds of these Protestant Hessians chose to remain in this land of liberty and enjoy the untold blessing they were surprised to find here. They very sensibly sought their German countrymen, who knew the facts of their case, and who pitied their condition.

As a well know circumstance, they almost invariably made good citizens, strikingly faithful to every trust and obligation. Hence they soon intermarried with other classes and thus it happens that hundreds of those now before me are descendants of ~~of~~ the once "Hated Hessians".

But I have lately hit on a bit of information quite curious in regard to these Hessians. At the very time that old George the 3rd was gathering up his foreign levies to help whip us, Silas Dean, the American Commissioner in Germany, was offered large numbers of the same

people to fight for us, and only an accident and scarcity of money, defeated the scheme (see American Archives, series 5, 1776, Volume 3, page 887)".

The Reverend G. D. Bernheim in his History of the German Settlements and the Lutheran Church in North and South Carolina (page 171) makes the following statement about the Hessian deserters.

"England supplied her depleted ranks in the army from the over-crowded population of other European Countries **** Thinking thereby to gain a twofold advantage, that of saving her British subjects who went reluctantly to fight against their own flesh and blood, for so were the American Colonists regarded, and that of preventing desertion to the American Army and the cause of liberty and independence. It was confidently supposed that the German soldiers *** ignorant of the English language, would be proof against the seductive representations made by the Americans, and to make this fancied security doubly sure the most incredible stories concerning the character of the Americans were freely circulated among the Hessians.

However, one thing the British Government had entirely overlooked, namely, that numbers of the American citizens were Germans*** still bearing German names, possessed of German characteristics and speaking the German language. No sooner did the Hessian soldiers come in contact with these German American citizens, than they deserted the ranks of the British Army whenever they found safe opportunity for so doing, and fled to the German settlements to be delivered from the dangers and hardships of a war in which they had no interest.

In these settlements the identity of the Hessians soon became lost to the British and the German farmers were too happy to have the Hessians in their midst as laborers ever to betray them. Besides they (the Hessians) discovered that land was cheap and labor scarce, and that better prospects were before them in America than they could ever hope to find on their return to Germany after the termination of the war. In this manner were the German settlements at the north, where the Hessians first landed supplied with valuable additions to their strength, and farther south, particularly in the Carolinas, many honest, industrious and useful German settlers came in good time to supply the loss that had been caused by the war. These did not, and of necessity could not, form separate settlements as that would most certainly have endangered their safety as long as the war continued, but they located themselves among the Germans already established in this country."

At first though it may appear that the German settlers were over quick to accept these Hessians in their midst but due consideration must be given to the fact that they were themselves somewhat strangers in a strange land, due to their difference in speech and customs and the Hessians were from the Homeland.

General Barringer relates this story concerning their difficulties with their Pennsylvania dialect. "On some military occasion (in Charlotte) a Dutch Captain took his company over there, and giving his commands in most emphatic Pennsylvania Dutch the Scotch Irish laughed at him. His company vowed to stand by their Captain and refused both collectively and individually ever to go back to Charlotte again."

"I have here an old muster Roll and sure enough, Martin Fifer (note spelling) is the Captain.

Certain it is too, that at a very early day the Dutch demanded a new county and at the first election after Cabarrus was cut off, Caleb Phifer (son of Martin) and John Paul Barringer were its highly honored Commoners. So probably your county is also due to the German element."

In further defense of the "hired Hessians" and "indentured" service according to the custom of that period, I quote the following from General Barringer's lecture.

THE REDEMPTIONERS

"Another class of German emigrants who entered largely into our population of Foreign descent and who are commonly thought to have cast a stain on the name of freedom were the so called Redemptioners. The term was first used in connection with white indentured apprentices. It was afterward applied to a large class of very poor emigrants who could not pay their passage money to America in cash down, but who were willing to enter into contracts of limited service on their arrival here in order to reimburse the funds advanced for that purpose. Still again it was an artful scheme often resorted to by the downtrodden of Europe to escape the thralldom of feudal bondage *** A few of the most prominent pioneers certainly came in the way last indicated ****

At that time very few, if any, of the peasant class, as such could hold real estate in Central Europe. On the contrary they themselves were often bought and sold with the land they worked, and had to serve their landlords a certain number of days each week the

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year round, and all thru' life. The Protestant peasants naturally enough, became restive under such cruel restraint, and restriction, and they ere long sought in every possible way to avoid and escape them. This was next to impossible to do and remain in the country. But to flee their homes was also extremely hazardous ****

But go they would and their safest course was stealth under this scheme of indentured apprenticeship. In this way these young men could gradually remove themselves from one province to another and little noticed, reach a seaport, and so escape to America or some other foreign country where life, liberty, limb and land were somewhat free.

To us of this enlightened age and free Republican Government it is simply incredible that such a state of things could have existed especially in English Colonies, less than one hundred and fifty years ago (now 200 years ago, 1936). White men not only indentured themselves as apprentices, but gladly sold their persons into long but limited slavery for the blessed privilege or chance of escaping feudal serfdom.

I read this advertisement from an old Philadelphia newspaper, The American Mercury of date November 28, 1728 (this is about fifty years before the Revolution)

"Just arrived from London, in the ship Borden, William Habert Commander, a parcel of young men likely men servants, consisting of Husbandmen, Joyners, Weavers, Shoemakers, Smiths, Staymakers, Butchers, Chairmakers, and several other trades, to be sold very reasonable either for ready money, Wheat, Bread, or Flour by Edward Horne, Philadelphia."

Among the classes thus named were no doubt, the ancestors of many now high in the free citizenship of this great country. And what may seem strange to us, as touching this voluntary slavery, no sense of shame or degradation seems to have attached to it. It simply showed that the parties resorting to it were in dead earnest to reach the goal of freedom. As just and proper labor contracts, such indentures were almost invariably carried out in good faith by all parties concerned"

According to Harpers Encyclopedia a law remained in force in Connecticut as late as within the nineteenth century " by which debtors unable to meet claims against them might be sold into temporary servitude for the benefit of their creditors".

I have not had access to the references given below:
German Settlers in Lincoln County and Western, North Carolina by Joseph R. Nixon in the James Sprunt Historical Publication, Volume 2, # 2.

Race Elements in North Carolina by R. D. W. Connor.

The Hessians of the Revolution by Edward J. Lowell,
Publisher not given.

Louise Robeson Webb
Jan. 23rd 1936

HISTORICAL FACTS ABOUT ROCKY RIVER
AND
NOTED PERSONAGES FROM THIS COMMUNITY.

The four graveyards, First Spears, Grier and Present.

Alexander E. Wilson.
Hugh Wilson.
John MacKemie Wilson and his School.
Rev. Daniel Allen Benick.
Shelby and Caruthers incident.
Joshua Hadley's Will
Extract Archibald White's Will.
Bundling.

Each one of these topics would mean an exhaustive study, taking weeks, months or perhaps years to unfathom all the authentic, narrative and interesting facts concerning these illustrious men, old graveyards and wills. However, I will endeavor to touch on each of these subjects in a real hope that it will arouse the interest and desire of each member of the committee to search out facts that have never been recorded, and to restore as far as possible neglected shrines of our forefathers.

The First graveyard of Rocky River Congregation is located near Pharr's Mill on the East side of the highway; the Second is, Spear's graveyard located between Rocky River and Pioneer Mills; the Third is, Grier's graveyard across the highway at Rocky River Church; the graveyard being used at the present time is located at the rear of Rocky River Church. There are many private graveyards in the county, of which I will only speak of two, although all should be located and listed and inscriptions from tombs in all old graveyards, where the inscription has worn dim, recorded. In these graveyards some of the markers have fallen and should be replaced, others have been covered with leaves and earth so long, that they cannot be found. One is that of the Pharr family, located on the West side of the highway at Pharr's Mill directly across from the First graveyard. Another graveyard was that of the Russell family, located between what is now North Spring Street and Cedar Streets. The old markers were taken up, placed in a pile, perhaps now covered with earth, and some of the stones that were in the old wall surrounding the graveyard are now in the wall around Mrs. Rogers lot on Franklin Avenue. In these neglected places, are the remains of our forefathers, the pioneers of our commonwealth. Would that each spot could be made into a Beautiful Memorial Garden.

1901-2 613 605 601

ALEXANDER E. WILSON.

Alexander E. Wilson, was one of nine children, of John MacKemie Wilson. He was born in Cabarrus County, while his father was pastor of Rocky River Church. He felt that he was called to study for the ministry, but on account of an impediment in his speech, decided that he could not be useful as a preacher so he began the study of medicine. After completing his education, he practised his profession for a short time, but still having the desire to preach the gospel, gave up his practice to devote himself to the cause of missions in Africa. He accompanied Rev. Daniel Lindley, who had been his pastor at Rocky River Church, to Africa. They sailed in 1834. Mr. Wilson's wife who was from Richmond, Virginia, Jane Smithy went with him, and after many difficulties established a mission among the Zulu tribe. Mrs. Wilson was not accustomed to the hardships on the mission field and in 1836, two years after going to Africa, she died, and it became the sad duty of Mr. Wilson to bury his beloved wife with his own hands. After a visit to his native State, Mr. Wilson returned to Africa and there died and is buried.

HUGH WILSON

Hugh Wilson was a native of North Carolina, a graduate of Princeton Seminary was sent as a missionary to the Republic of Texas in 1836. He organized the First Presbyterian Church in Texas at St. Augustine in 1838.

REV. DANIEL ALLEN PENICK

Rev. Daniel Allen Penick, was the seventh pastor of Rocky River Church. He served his congregation for thirty-seven years. He was called, "Father Penick", was beloved by his congregation and was a man of strong mind and body. He raised the amount of six thousand dollars and in 1860, completed the brick church, which is being used at the present time. His body lies in the spot where the pulpit of the frame church stood.

JOHN MacKEMIE WILSON AND HIS SCHOOL.

John MacKemie Wilson, was born in 1769, six miles East of Charlotte, not far from Sugaw Creek Church. He was a man of ordinary height, a remarkably pleasing countenance, clear blue eyes that were penetrating and a fine forehead. There was firmness and decision in his face. His father was from England and in early life was engaged in the mercantile business in Philadelphia. He moved to North Carolina, married and settled in Mecklenburg County. Andrew Jackson and his widowed mother, resided for a time in the home of Mrs. Wilson, who was also a widow at that time. The two boys John MacKemie Wilson and Andrew Jackson who were about the same age, became fast friends, worked and played together.

An incident in the early life of John MacKemie was often referred to by his mother. When just beginning to walk he strayed away from house, and was found sitting on the ground with his hands on a rattle snake; his mother hastily drew him to her bosom, always considering it providential that he was not bitten by the snake, and from that day dedicated her son to the Lord.

When twelve years of age, Mr. Wilson commenced his classical education under the tutelage of Dr. Henderson an eminent physician. His literary course was completed at Hampden Sydney College in Virginia. President of the college at that time was John B. Smith whose name is connected with the great revival in religion in 1788; the influence of which was felt in Virginia and North Carolina. One of his classmates was Moses Waddel, who was afterward distinguished as a preacher and teacher of youth. With the goodly heritage of Christian parents and influence of pious teachers, John MacKemie decided to enter the ministry. He chose as his instructor in Theology, Rev. James Hall, D.D. In the summer of 1793, the Presbytery of Orange (which embraced all of North Carolina), gave him license to preach. As was often the case with young ministers, he was sent on a missionary excursion in some of the counties in the State. While he resided in Burke County, he married Miss Mary Erwin, who was amiable, intellectual and all that a pastor's wife should be. To them were born nine children, five sons and four daughters, two sons became ministers of the gospel. He later accepted a call to the congregation of Rocky River and Philadelphia churches. These two flourishing churches, numbering at the time of his death more members than any other pastoral charge in the Synod. Mr. Wilson was evidently a man of peace, for it was said, "No cases come to court from that part of Mecklenburg", and in his congregation he urged his people to settle their differences among themselves.

After serving as pastor of these churches for eleven years, some of the members of his congregation persuaded him to open an academy for the education of young men, particularly young men who wished to study for the ministry. He opened his academy in 1812, located about a mile from his home; he continued to teach for twelve years. Twenty-five of his pupils became ministers of the gospel, fifteen of these were Rocky River boys, six of them grandsons of Robert Morrison. Many of

THE HISTORY OF THE UNITED STATES

The first part of the history of the United States is the history of the colonies. The colonies were founded by people who came from Europe. They came to America for many reasons. Some came to escape religious persecution. Some came to find new land. Some came to make money. The colonies grew and became more and more independent of England. In 1776, the colonies declared their independence from England. This was the beginning of the United States of America.

The second part of the history of the United States is the history of the early years of the new nation. The United States was a new country and it had many problems. It had to learn how to govern itself. It had to learn how to make laws. It had to learn how to defend itself. The first President of the United States was George Washington. He was a brave soldier and a wise leader. He helped the United States to become a strong and free country.

The third part of the history of the United States is the history of the years from 1800 to 1860. This was a time of great change in the United States. The country was growing very fast. More and more people were coming to America. The United States was becoming a more powerful country. In 1860, the United States was a country of 31 states. It was a country of 23 million people. It was a country that was becoming more and more important in the world.

these young men could not have received a classical education if it had not been for Dr. Wilson's school.

Due to strain and exhaustion at the meeting of Presbytery in Morganton in 1830, he returned home an ill man and never recovered. Dr. Robinson of Poplar Tent Church, a friend and school mate, reached Rocky River by previous appointment on Saturday to preach on Sabbath, and was there to conduct the funeral of his beloved friend. The church was too small for the assembly, so the corpse was placed in front of the tent or arbor in the beautiful grove where it was the custom to hold communion service, and there the people of the congregation listened to the funeral discourse of Dr. Robinson, who had come to visit and not bury his friend.

They laid him away in the graveyard at Rocky River Church. To the left of the entrance stands the stone which marks the grave, with this inscription:

Sacred to the memory of the learned, pious and venerable minister of the gospel - Rev. John M. Wilson, D. D. who departed this life July 30th 1831 age 62 years, for about thirty years the able and faithful and beloved pastor of Rocky River and Philadelphia churches. They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars for ever and ever.

SHELBY AND CARUTHERS INCIDENT.

The incident of Shelby and Caruthers, is told of two families living at Rocky River. The Shelby family Patriots; Caruthers family Tories. Caruthers married Miss Shelby. The Shelby brothers being Patriots went to the home of Caruthers; beat him and flogged him, so that his screams could be heard for four miles, and left the marks of their swords upon him to such an extent that he repented and became an ardent supporter of the Patriots.

JOSHUA HADLEY'S WILL.

A copy of Joshua Hadley's will is enclosed with this paper. The original will is filed in Cabarrus County Court House.

This reference is made in regard to the will. Joshua Hadley must have been a man of character and conscience; for even though history tells us that he disclosed the names of the Cabarrus Black Boys, he did it under bodily fear and brought upon himself lasting sufferings in his own reflections. He was a member of Sugaw Creek congregation. He began his will, in dedicating "his soul to God from whence it came". After making various bequests to members of his family, he says: In the next place I give to the poor of Cabarrus County my plantation in Montgomery County whereon Whitby lives, it being an oblong square, My other survey in Montgomery County I give to the poor of Montgomery County, etc. What I mean by the poor, is such as have to be maintained by the county.

He is buried in Rocky River graveyard - his wife is buried in Memorial Garden.

His will was probated in 1805.

EXTRACT ARCHIBALD WHITE'S WILL

A copy of Archibald's White's will is enclosed with this paper. The original is filed in the Cabarrus County Court House.

There are several interesting and amusing items in this will, one is that he asks for a decent funeral, and discourages the use of any spiritous likers at his funeral.

He thanks God for his numerous family and a little of this world's goods, makes provision for the members of his family, in a very conscientious manner. He divides his books evidently prizing his library, and speaks of the books in his possession that he brought from Pennsylvania when he came.

His will was probated in 1801.

BUNDLING.

Dr. Southerland in speaking of this custom on Isle of Lewis, in his book, "Arches of Years" says -

"Amongst the people of the black houses there is a curious custom in courtship and like all primitive sex customs, it is based on economic conditions. The time for making love is during the long winter nights when the young men are at home. On that bleak windswept coast it would be difficult for two people to make love out of doors. So the young man goes to the girls home. Again, with one living room where the family are sitting, it is difficult to make love. The girl goes to the sleeping room. There is no fire there, nor any light, because the burning of tallow candles and oil is a consideration to people so poor. So for warmth the girl goes to bed. Once in bed her legs are inserted into one large stocking, which her mother ties about her knees. Then the young man goes to the sleeping room and lies beside her. It is called "Bundling" and was a practice in New England during the early part of the last century.

This custom was also practiced in the Rocky River neighborhood. Many of the settlers were from the Isle of Lewis, so naturally they brought there customs with them, and old people still remember having been told of this singular custom, by their mothers.

In a recent cinema "Pursuit of Happiness" with Francis Lederer as the star, one scene include this custom. Also in the dramatizing of the life of Benjamin Franklin on the Radio, his courtship was by "bundling".

May Stockton Ervin -
Dec 27th 1934

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ISRAEL PICKENS

Israel Pickens, the son of Captain Samuel and Jane Carrigan Pickens was born in what is now Cabarrus County on the 30th of January 1780. Captain Samuel Pickens was a gentleman of French descent and served his country in the Revolutionary War against the British and the Tories in the two Carolinas. Jane Carrigan was the daughter of Captain James Carrigan and his wife, Isabelle.

Israel Pickens received his academic education partly in South Carolina but principally at a school in Iredell County, North Carolina, and finished his studies at Washington College, Pennsylvania, where he also completed his law education. He returned to his native state, established himself at Morganton in the practice of law, lived there many years and occasionally represented Burke County in the legislature. In 1811 he was elected to Congress from that district and continued to represent it until the year 1817. He gave his vote for the War of 1812, and continued a firm supporter of all the prominent measures of the administration of President Madison. In 1817, Israel Pickens removed to Alabama, and settled at St. Stephens where he practiced law, and held the post of Register of the Land Office. He represented Washington County in the convention which framed a constitution for the would-be State of Alabama, but soon after moved to Greene County. After the tragic death of the first governor of Alabama, William H. Bibb, and the brief tenure in office of his brother, Thomas Bibb, who served as Acting Governor it was very necessary that the citizens should choose as the next Governor a man of suitable experience in public affairs to organize the state

upon a secure foundation. To Governor Pickens really fell the duty of perfecting and harmonizing the new state government, for both of his predecessors were in office too short a time to effect a great deal. It was the opinion of Honorable F. S. Lyon, of Marengo, who was an attentive observer of events at that time, that he was the most useful executive the state ever had. During the incumbency of Governor Pickens, Alabama was visited by General LaFayette who then an old man, was making his last visit to America, where his services had been so valuable in our struggles for independence. Public enthusiasm for the French General was at a very high point as he had been received in every other state of the Union with public acclaim and all possible honors. Cahaba was at that time the Capitol of the state and Governor Pickens with a number of other public men journeyed from that point to Montgomery, which was then a river village. From Montgomery the official party returned to Cahaba by boat, which was at that time the principal mode of travel, and journeyed from that point down the river to Claiborne and Mobile.

Governor Pickens had performed his duties with such satisfaction to the people of the state, especially in dealing with land titles, which he had familiarized himself with in his former position, that at the expiration of his second term of office as Governor he was appointed by Governor John Murphy to the United States Senate to fill the unexpired term occasioned by the death of Senator Henry Chambers. On the eve of taking his seat in the Senate, President John Quincy Adams offered him the position of United States District Judge for Alabama but he declined this honor on account of failing health. In November, 1826 he resigned his seat in the senate in consequence of lung trouble. Shortly thereafter, accompanied by his devoted

brother, he journeyed to Cuba, hoping that the mild climate would benefit him. This hope, however proved futile and he passed away April 24, 1827 in Matanzas, Cuba, where he was interred. His death was a severe loss to the state at that time for he possessed the solid, ingenious, and practical talents of which all new states stand in need, the experience to shape her domestic policy, and the wisdom and virtue which the founders of all governments should leave as a legacy to posterity.

Governor Pickens was six feet high, very slender and erect with a fair complexion and blue eyes. In all the attributes of a moral nature, he was indeed a remarkable man. His manners were easy, affable and kind - his temper mild, amiable and always the same. Benevolence was a predominant trait in his character. He had a finished education and talents of a high order and more solid than brilliant. As a public man, he was very popular and although mild and gentle in his deportment, no one was firmer in the discharge of his public duties. He possessed extraordinary mechanical ingenuity and a great fondness for mathematics, natural philosophy and astronomy. While a student under Dr. Hall of North Carolina, he invented the lunar dial, by which the time of night could be ascertained by the moon. While a member of Congress, the celebrated Reidheifer pretended to have discovered perpetual motion, and exhibited a model in Washington city, to the inspection of which he invited the members of Congress. Mr. Pickens with many others attended and witnessed its performance: and being satisfied that there was deception in the matter, he returned the next day, and gave it a more thorough examination. Finding the doors open, he entered but there was no one within. During this

second visit, he detected the fraud and exposed it, by inserting a card in the National Intelligencer, signed "A Member of Congress". This brought forth bitter reply from the imposter, and a rejoinder from the "Member of Congress", but in a few days Reidheifer, model and all left the city never to return.

Some years after his death, the state of Alabama by an act of Legislature had his remains brought from Cuba and they were buried in the family burying ground near Greensboro, Alabama.

While living in Morganton, the romance in his life came into being. Not far away lived the lovely Martha Orrilla LeNoir, daughter of General William and Ann Ballard LeNoir and their marriage took place in the ancestral home which is still in possession of the family, on June 8, 1814. Four children were born to this union, three growing to mature years, Julia Ann Mira, Andrew LeNoir, Isreal Leonidas and William James. Patsy as she was affectionately called by her family died on August 16, 18²³ shortly after the birth of her youngest son, William James, who also died the following September. Among the treasures at the old LeNoir home in Wilkes County are dresses worn by "Patsy" while she was with her husband in Washington, letters to her brother when she was attending school in Raleigh and Salem, the letter from Israel Pickens to General LeNoir asking permission to pursue his suit, and letters from Washington telling of affairs there.

In one of her letters to a friend, Patsy admitted that she had cut a watch paper for "Mr. P." to take to Washington with him but she did not admit any special significance in the gift. On his dead body the silhouette portrait of Patsy, his beloved wife was found by

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his brother and brought back, and his letter to his father-in-law telling of her death paid a beautiful tribute to her.

SAMUEL PICKENS

Samuel Pickens a brother of Governor Israel Pickens is also of interest to us here in Cabarrus. He was born at his father's home on the Poplar Tent Road in 1791. After his education here in North Carolina he too, went to Alabama where he served as Comptroller of the Public Accounts from 1819 to 1828. He also took an active interest in other public affairs of the State of Alabama which at that time was just organizing its government into that of a new State. Samuel Pickens was married three times but only the third wife, who was Mary Gaillard Thomas of Charleston, bore him children. A granddaughter, Mary Thomas Pickens became the wife of Thomas W. Opie, an Episcopal Minister who was at one time rector in Burlington, North Carolina and known to some of us.

Inscription on Israel Pickens Monument, at Greensboro, Alabama:

ISRAEL PICKENS

Third Governor of

ALABAMA

Born January 30, 1789, Near Concord

Mecklenburg (Now Cabarrus) Co. N.C.

Graduated Jefferson College
Cannonsburg, Pa., 1802

Admitted to the Bar and served
in N.C. Senate, 1802-09;

Member of Congress from N. C.
1811-17.

Register of Land Office
St. Stephens, Ala., 1817-21;

Member Constitutional Convention, 1819;

Governor 1821-25; U. S. Senate 1826;

Died Matanzas, Cuba, April 24, 1827.

HIS WIFE MARTHA ORILLA,

Daughter of Gen. Wm. & Ann (Ballard) LeNoir
Of Fort Defiance, N.C. 1792-1823.

THEIR SON

WILLIAM JAMES, 1822-1823.

PICKENS

Erected By The Alabama Centennial Commission, 1930.

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GOVERNOR ISRAEL PICKENS OF ALABAMA.

On the highway leading from Concord to Beattiesford in the western border of Cabarrus County, North Carolina, may be seen an old dilapidated building - a locality rife with those reminiscences that make in part that history which is philosophy teaching by example. On the farm now owned and occupied by Mr. E. R. Harris, Israel Pickens, the first Governor of Alabama was born. It was originally the homestead of the Pickens family. Israel Pickens was brought up and educated in this neighborhood under the tutelage of Dr. Robinson, then the accomplished preceptor of an Academy at Poplar Tent. How faithfully and how well the distinguished pupil proved worthy of the instructions of his gifted and illustrious teacher, let his short but brilliant career as a statesman suffice to answer. Governor Pickens was twice elected to Congress from the mountain district of his native state; but was appointed by President Monroe in 1817 Territorial Governor of Alabama, ere his second term in Congress expired. In 1819, after the admission of that State into the Union, he was elected by the people, Governor of the State.

When his term of office as Chief Magistrate expired, he was elected, by her Legislature, a Senator of the United States, which distinguished position he held consecutively till his untimely death in 1826 at Matanzas, in the Island of Cuba, whither he had gone in vain hope of arresting the ravages of pulmonary consumption.

His genius as a statesman is enstamped upon the early

history of Alabama; and her legislature well attested the gratitude of the people for his distinguished services, by ordering his remains to be removed from the Island and buried in the bosom of the land of his adoption. Alabama contains his ashes but North Carolina must share his fame.

Having illustrated a brief but useful and distinguished career, he passed away in the meridian of life, and preceded his illustrious teacher nearly twenty years, to accountabilities where faith can only follow them

How truly is realized in the end of teacher and pupil - "the old man eloquent" and the young statesman, the poetic line

"The path of glory leads but to the grave."

W. S. H.

/ The above sketch is a copy of one which appeared in the June 1866 copy of the magazine "The Land We Love" edited by Gen. D. H. Hill, of the Southern Army, and published in Charlotte, N.C. I think the writer was William Shakespeare Harris of Poplar Tent./

Mary Lore Floore
Nov 21st 1935

MASONIC LODGE OF CABARRUS

It is presumed that the above subject refers to "Stokes Lodge No. 32" which is the oldest lodge in Cabarrus County and which is still in existence.

In order that a proper background might be laid concerning the history of so venerable an institution as Stokes Lodge No. 32, Ancient, Free and Accepted Masons, of Concord, North Carolina, it is necessary that we examine into and familiarize ourselves with the moving spirit behind the establishing of the Lodge. Who was he? What did the people of his time think of him?

A dispensation issued during the year 1797 by the Most Worshipful William Richardson Davie, Grand Master of the Grand Lodge of North Carolina, to General Montfort Stokes directing him to form a lodge of Freemasons in the little town of Concord, and appointing General Stokes to be the first Master of the Lodge. It was the custom in those days to name Lodges for eminent Masons living at the time, and in honor of its first master the new lodge chose the name of Stokes. This is, therefore, for the purpose of recording a short sketch of the first Master of Stokes Lodge.

Montfort Stokes was born about the year 1760 in Rowan County, North Carolina. We know very little concerning his early life. While still in his teens he entered the Revolutionary Army, and was taken prisoner near Norfolk in 1776. He was confined for several months on Board a British prison ship.

For a number of years Stokes was Clerk of the Superior Court for Rowan County, North Carolina, and was also Clerk of the Senate of the State. In the last named position he enjoyed such popularity as to be elected United States Senator from North Carolina in the year 1804, to

succeed Senator Franklin. He did not desire the appointment and declined it.

He was again elected United States Senator in 1816 and served in that body of the young republic until 1823.

In 1816 a movement for a constitutional convention was begun by members of the General Assembly from the western part of North Carolina, and at length, in 1822, the new county of Davidson was created out of the northern portion of Rowan. During the closing days of the session of 1822 a caucus of western members was held and it was determined to hold a convention of those who were in sympathy with the west. This convention met at Raleigh just before the Assembly convened in 1823, and General Montfort Stokes presided. Their efforts went for naught, and this incident is only narrated for the purpose of further showing the influence and prominence of Stokes in State affairs.

Stokes was elected Senator in the General Assembly of North Carolina in 1826, and in 1829 a member of the House of Commons from Wilkes County after he had removed from Rowan. He was also elected to that body in 1830, at which time he was chosen as Governor of the State of North Carolina.

During his term of office the State Capitol was destroyed by fire on June 21, 1831, and Governor Stokes offered his residence as a meeting place for the General Assembly.

General Andrew Jackson appointed Montfort Stokes in 1832 as Indian Agent in Arkansas, where he removed and remained until his death in 1842. He was buried at Fort Gibson, Oklahoma, and is the only Revolutionary soldier buried in Oklahoma soil. The Daughters of the American Revolution have placed a memorial of stone and bronze at his grave.

It is of interest that on the seventeenth day of December 1842, the Honorable D. M. Barringer of Cabarrus County, and later Envoy to Spain, introduced the following resolution in the House of Commons of North Carolina:

"Whereas, the House of Commons have heard with regret of the death of Ex-Governor Montfort Stokes, whose life has been connected with, for more than half a century, the history of North Carolina, and has occupied many distinguished stations in her gift, Therefore, resolved unanimously -

"That as a mark of respect to the memory of Montfort, this House do now adjourn until Monday morning, ten o'clock."

Governor Stokes married Mary Irvin, the daughter of Colonel Henry Irvin of Edgecombe County, who fell at Germanton in 1777, by which marriage he had several children, one of them being Major Montfort S. Stokes.

Montfort Stokes became a mason at the age of 23, having petitioned Royal White Hart Lodge, at Halifax, N. C. to be initiated in the mysteries of Free Masonry, and was initiated into the mysteries of an Entered apprentice of that lodge. He received the degree of a Fellow Craft on the 13th of June 1783 and, on the 15th day of September 1783, was raised to the sublime degree of a master.

While Montfort Stokes never served as Grand Master of the Grand Lodge of North Carolina, he held several important offices and his influence was felt by that Grand Body.

He served as Junior Grand Warden during the years of 1796 and 1797, and was serving in that capacity at the time he became the first Master of Stokes Lodge No. 32. He also held the offices of Senior Grand Warden from 1798 to 1801 inclusive, and Deputy Grand Master from 1802 to

1807 inclusive.

While serving his last year as Deputy Grand Master he had the honor of presiding as Grand Master pro.tem. over the communications of the Grand Lodge on November 21st, November 28th and December 25th 1807.

And so we clearly see that the Lodge which is so dear to the hearts of the Masons of Concord, North Carolina, had a rich heritage from its very beginning, in that her first Master was one of the eminent Masons of his time and proved himself to be an able statesman loved by his people who lavishly bestowed high office upon him.

The history of Stokes Lodge being almost synonymous with that of Cabarrus County and the Town of Concord, it is necessary to go several years anterior to the actual founding of the Lodge in order to properly lay the foundation for the story which is to follow.

The General Assembly of North Carolina passed an Act erecting a new and distinct county by the name of Cabarrus in the year 1792, the county being named in honor of Stephen Cabarrus who was at the time speaker of the House of Commons. It so happens that Stephen Cabarrus was a prominent Mason, having served as Grand Treasurer of Grand Lodge in 1788 and 1789, and as Senior Grand Warden in 1790 and 1791.

In November 1795 the General Assembly appointed a new commission of three members known as Commissioners and Superintendents of the Public buildings and sale of the lots of the Town of Concord, and on the eighteenth day of April, 1796 they conveyed to William Atkinson lot No. 4 in the northwest square of said town. The property is located on the southwest side of what is now known as South Union Street between West Corbin Street and Barbrick Street, being 247½ feet from

the northwest intersection of South Union and West Corbin Streets.

William Atkinson was a silversmith, and it was in his house that Stokes Lodge was to be born.

Original manuscripts on file in the office of the Grand Secretary of the Grand Lodge of North Carolina prove conclusively the beginning of Stokes Lodge No. 32, Ancient Free and Accepted Masons, of Concord, North Carolina. These manuscripts are yellow with age, but otherwise in a perfect state of preservation.

The minutes of Stokes Lodge under dispensation issued by the Most Worshipful William Richardson Davie, Grand Master, begin with the first meeting held at the house of William Atkinson in the town of Concord on August 15, 1797, and show a full and complete record to November 9, 1797.

At the first meeting on August 15th, 1797 we find from the minutes the following quotation, which fully sets out the character of the men to be desired:

This Lodge considering that the peace, good government, good order and well being of all lodges depends upon their strict and steady adherence to, and performances of the Ancient established rules of the Craft, and the observance of by laws to promote the interest and harmony of the Lodge.

The members of this Lodge are all time in and out of the Lodge, to conduct themselves with decency, uprightness, and brotherly affection, and to beware of admitting among them any person that might bring reproach and disgrace upon those who have promoted their welfare in the Grand Lodge, to which they are responsible for their conduct upon all occasions.

The proceedings of the Grand Lodge in 1804 records nothing of interest to Stokes Lodge except the fact that it was duly represented, and in the proceedings of 1807, there is a roster of the officers and members of Stokes Lodge, showing a total of 36 members.

The Grand Lodge communication of 1811 shows in its minutes that Stokes Lodge made a formal surrender of its Charter and underwent and endured the dismal experience of masonic dissolution. The Lodge, however, paid all its dues to the Grand Lodge and was in good standing.

Stokes Lodge No. 32 remained dormant and out of Masonic existence from 1811 to 1828.

1828 to 1839.

For a period of eighteen years, Stokes Lodge was numbered among the defunct lodges of the Grand Lodge of North Carolina. But the masons of Concord and the vicinity could not endure the idea of being without a lodge, and they obtained a dispensation for the purpose of requesting a restoration of the Charter of Stokes Lodge, and a new charter was granted on the 18th day of December, 1828.

Stokes Lodge was represented at the communication of the Grand Lodge from 1830 to 1836 by Daniel Coleman. In 1830 he had the honor of presiding in the west as Senior Grand Warden pro tem. and in 1831 was Junior Grand Warden, and he was still Junior Grand Warden in 1832. In 1833 and 1834 Daniel Coleman presided in the West as Senior Grand Warden, and in 1835 he, in the absence of the Grand Master, had the distinguished pleasure and honor of opening the Grand Lodge of North Carolina as Grand Master pro tem.

In the proceedings of the Grand Lodge for the year 1839 Stokes

The first thing I noticed when I stepped out of the car was the cold. It was a sharp contrast to the warm blanket of the car. I looked around, trying to get my bearings. The street was empty, the only sound being the distant hum of traffic. I took a deep breath, feeling the cold air fill my lungs. I started walking, my feet hitting the pavement. The ground was wet, reflecting the light from the streetlights. I walked for a while, feeling a sense of purpose. I knew where I was going, even if I didn't know the way. I turned a corner, and there it was. The building I was looking for. I walked up the steps, feeling a sense of accomplishment. I opened the door, and there I was. The room was exactly what I needed. I took a deep breath, feeling the cold air fill my lungs. I started walking, my feet hitting the pavement. The ground was wet, reflecting the light from the streetlights. I walked for a while, feeling a sense of purpose. I knew where I was going, even if I didn't know the way. I turned a corner, and there it was. The building I was looking for. I walked up the steps, feeling a sense of accomplishment. I opened the door, and there I was. The room was exactly what I needed.

CHAPTER 1

The first thing I noticed when I stepped out of the car was the cold. It was a sharp contrast to the warm blanket of the car. I looked around, trying to get my bearings. The street was empty, the only sound being the distant hum of traffic. I took a deep breath, feeling the cold air fill my lungs. I started walking, my feet hitting the pavement. The ground was wet, reflecting the light from the streetlights. I walked for a while, feeling a sense of purpose. I knew where I was going, even if I didn't know the way. I turned a corner, and there it was. The building I was looking for. I walked up the steps, feeling a sense of accomplishment. I opened the door, and there I was. The room was exactly what I needed. I took a deep breath, feeling the cold air fill my lungs. I started walking, my feet hitting the pavement. The ground was wet, reflecting the light from the streetlights. I walked for a while, feeling a sense of purpose. I knew where I was going, even if I didn't know the way. I turned a corner, and there it was. The building I was looking for. I walked up the steps, feeling a sense of accomplishment. I opened the door, and there I was. The room was exactly what I needed. I took a deep breath, feeling the cold air fill my lungs. I started walking, my feet hitting the pavement. The ground was wet, reflecting the light from the streetlights. I walked for a while, feeling a sense of purpose. I knew where I was going, even if I didn't know the way. I turned a corner, and there it was. The building I was looking for. I walked up the steps, feeling a sense of accomplishment. I opened the door, and there I was. The room was exactly what I needed.

Lodge was among those reported as having failed to pay Grand Lodge dues for several years. The charter was not revoked or seized of record in either the proceedings of 1839 or 1840. All that we are able to determine is the fact that Stokes Lodge disappeared from the list of subordinate lodges under the jurisdiction of the Grand Lodge of North Carolina in 1840. What actually happened is a mooted question, but it is known that Stokes Lodge ceased to exist, so far as Grand Lodge was concerned, in 1840 and remained as a defunct lodge until January 15, 1850, when it was once more chartered by the Grand Lodge of North Carolina.

In January 1833, the room in which Stokes Lodge No. 32 assembled was consumed by fire, together with all the furniture, jewels, records and charter. A new charter was granted free of charge by the Grand Lodge and was dated Jan. 28th, 1833.

Research extending over a period of several years has enabled us to definitely place on the roster of Stokes Lodge No. 32, as known members between the years 1797 and 1850, sixty-nine names. There are probably a few others who will never be known to us. The unfortunate circumstance of having all the records of the Lodge destroyed by fire in January 1833 and the loss or destruction of the records from 1833 to 1850 makes it impossible to compile a complete roster of members.

Since 1850, a complete list of all the members of Stokes Lodge has been kept, and there appears on the roster of names most of those who have been foremost in ranks of the builders of Concord.

Janie Ervin Hartsell
April 25th 1935

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STEPHEN CABARRUS

Cabarrus County was formed in the year 1792, from a part of Mecklenberg county. It was named in honor of Stephen Cabarrus, a member of the Legislature from Chowan County, and Speaker of the House of Commons, who cast the deciding vote in favor of it's creation. Mr. Cabarrus lived in Pembroke, which is near Edenton, North Carolina. He was a native of France, a man of great vivacity and talent, and a useful and honorable man, and was greatly loved.

The original of the following letter written by Stephen Cabarrus hangs in the Cabarrus County Court House.

Gentlemen:

Permit me to convey to your County through the medium of your standing Committee the sentiments that I shall ever entertain for the high honor I have received from the General Assembly of the State in naming your respectful County after me. Such an honor I did not expect, and so great I value it, that every step in my future career shall be cautiously directed to preserve it unviolated. I am about to retire to a private life, but be assured in whatever situation I may be placed I shall never cease to address my most fervent prayers to our Common Father for your welfare and happiness.

I have been informed since my attendance here by your representatives that an unfortunate contest is taking place respecting the place to fix your Court house. I had the pleasure of conferring with your representatives and find that my advice had some weight with them. I lament, truly, your present disunion but sincerely hope that harmony and friendship will soon be restored to your County. I have taken the liberty to give them my opinion, not as a prejudiced man, but as a true friend and as an affectionate brother to you all. May all your disunions soon cease, it is my most ardent wish that every man, every party give up some point, and I hope to see you soon reunited. Nothing could give me more pleasure as I am well assured that that alone would give to your County that dignity to which it is so well entitled.

With the greatest respect and affection, I am, Gentlemen,
your most obedient servant and true friend.

S. Cabarrus
Fayetteville, N. C.
Jan. 7, 1794

In an article from the Charlotte Observer written by Maude Waddell found in the Cabarrus County Committee of Colonial Dames Scrap Book is the following quotation from Col. Fred A. Olds, Director of the Hall of History of North Carolina. "In 1867 there was at New Orleans an oil portrait of Stephen Cabarrus, of Edenton, but I am told it was destroyed by fire at that time. I have in the Hall of History pictures of all the persons for whom our Counties are named, which I have been able to secure in thirty years of work. Cabarrus was french born and his lovely picturesque home is now the United States fish Hatchery at Edenton, the "Mother town" of our North Carolina."

The first part of the paper discusses the importance of the study and the objectives of the research. It also mentions the scope of the study and the limitations. The second part of the paper discusses the methodology used in the study. It mentions the data sources and the statistical methods used. The third part of the paper discusses the results of the study. It mentions the findings and the conclusions. The fourth part of the paper discusses the implications of the study. It mentions the policy implications and the future research.

The study was conducted in a systematic and rigorous manner. The data was collected from a large sample of respondents. The statistical methods used were appropriate for the data and the research objectives. The results of the study are presented in a clear and concise manner. The findings are supported by the data and the statistical analysis. The conclusions are based on the findings and the implications of the study. The policy implications are discussed in detail. The future research is also discussed.

The study has several strengths. First, it is a large-scale study. Second, it is a longitudinal study. Third, it is a multi-site study. Fourth, it is a multi-method study. Fifth, it is a multi-disciplinary study. Sixth, it is a multi-level study. Seventh, it is a multi-perspective study. Eighth, it is a multi-ethnic study. Ninth, it is a multi-generational study. Tenth, it is a multi-cultural study.

The study has several limitations. First, it is a cross-sectional study. Second, it is a single-site study. Third, it is a single-method study. Fourth, it is a single-disciplinary study. Fifth, it is a single-level study. Sixth, it is a single-perspective study. Seventh, it is a single-ethnic study. Eighth, it is a single-generational study. Ninth, it is a single-cultural study.

Dr. Foster Alexander Sondley, L.L.D. of Asheville, noted Southern Historian, whose private library on his estate near Asheville contains very nearly one hundred thousand volumes, says of Cabarrus the following: " Stephen Cabarrus, a Frenchman was born in 1754. He came to North Carolina while the Revolutionary War was in progress. Became a member of the Legislature in 1783 and up to 1793 and from 1800 to 1805, including both years; was speaker of the House of Commons from 1789 to 1792 including both years; and from 1800 to 1805, including both years; he was a member of the North Carolina Convention which refused to accept the United States Constitution in 1788; was a member of the first board of trustees of the University of North Carolina in 1789. He was such a trustee until 1792. Cabarrus was honored by having his name given to the new County of Cabarrus in 1792. He was a member of the Commission that founded the City of Raleigh, and was honored by having a street in that city named for him. He died in Edenton August 4, 1808."

In the same article by Maude Waddell it was said: "In the character of Stephen Cabarrus genius shone, it was but secondary to the qualities of spirit of the man, and every where in chronicled records that his name appeared even in the most cynical and skeptical quarters, his qualities of goodness are stressed."

Louise W. Barrier

WILLIAM CHURCHILL HOUSTON

William Churchill Houston was born in the upcountry Sumter district of South Carolina somewhere around the year 1746. Not long afterward his father, Archibald, moved to North Carolina which was all upland back-woods and plantations. He got some schooling at the log cabin academy of Poplar Tent where he came under the eye of Joseph Alexander, Princeton, 1760, who prepared him for college. He left home in 1764 with a horse, his own clothes, and 50 pounds cash. Alexander's recommendations, and his own quality were high enough to get him a support job teaching in the grammar school then attached to the college. He won no honors or prizes, but was graduated A. B. at the Commencement of 1768. Promoted to be master of the grammar school, he was soon made tutor, and in 1771 was unanimously chosen Professor of Mathematics and Natural Philosophy.

In 1775 and 1776 he served as deputy secretary for the Continental Congress. In February 1776 he was commissioned by the New Jersey Provincial Congress, Captain of the 2nd regiment of Somerset Militia and served until August 1776 when he resigned because of the pressure of his college duties in Dr. Witherspoon's absence in Congress. He was elected a member of the New Jersey Legislature and then of the Continental Congress and was Receiver of Continental Taxes for New Jersey. Though in poor health, he was elected a delegate from New Jersey to the Continental Convention of 1787 and later signed the report made to the New Jersey Legislature

by the New Jersey delegates.

On his way South in 1788 to regain his health he died suddenly at Frankfort Pennsylvania and is buried in the grave yard of the Second Presbyterian Church, Philadelphia.

Ruth Coltrane Cannon (Mrs C. A.)
Feb 27th 1936

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